THE ISLE OF MAN:

OR,

The Legall Proceeding in Man-shire *against* SINNE.

Wherein, by way of a continued Allegorie, the chiefe Malefactors disturbing both *Church and Commonwealth, are detected and attached; with their Arraignment, and Iudiciall triall,* according to the Lawes of England.

The spirituall vse thereof, with an Apologie for the manner of handling, most *necessary to be first read, for direction in the right vse of the Allegory thereunto, is added in the end.*

By R. B *Rector of Batcomb. Somers.*

The fifth Edition much enlarged.

LONDON,
Printed for *Edward Blackmore,* at the great South doore of *Pauls.* 1628.

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TO

THE RIGHT

Worshipfull, Sr. THOMAS THYNNE, *Knight, and to his religiously-affected Ladie, the Lady* KATHERINE THYNNE: *All saving graces in the blessed way unto eternall Comforts are vnfainedly wished.*

Right Worshipfull,

SInce your departure, and now return to *Longleate*, (where the poore feele your mercies in set times of relcefe & daily almes; and your tenants and common neighbouring Inhabitants good entertainement at the generall time of great house keeping) it was my hap to travell

uell into, and thorowout the whole *Isle of man:* now its vsuall with trauellers to discourse of their iourneying, and to relate their obseruations. And therefore let none obiect and say vnto mee that of *Persius*, *Scire tuum nihil est, nisi te scire hoc sciat alter* : For I found good in my paines taking: and *bonum* is *communicatiuum & sui diffusiuum*, and so *quo communius, eo melius.* In my very entrance, and afterwards euery where I found written that old ancient precept, *Nosce teipsum.* This lesson I began to take out with diligent obseruation. And it brought to my minde the Apostles charge, *Quisque explorat seipsum*, which I laboured to put in practice, and so sought my selfe in my selfe; for I remembred

γνῶθι σεαυτὸν.
The scope of this booke for one to see & know himselfe.

bred that saying long since learned, *Orbis quisque sibi, nec te quaesieris extra.* Thus my trauell became very profitable to me; and the variety of sights withall procured delight, and turned my paines into pleasure.

In my trauelling, I came to the County Towne or chiefest Seate there, called *Soule*: where I rested for some time, because it fell out to bee the Assise weeke for al that Iland. Where I specially marked how in all things they proceeded against Malefactors according to the Lawes of England: in this onely lyeth the difference: there is neuer but one Iudge, whereas we haue euer two appointed in euerie Circuit, as wee haue now in this Westerne, very honoura-

ble and religious Iudges, *quos honoris causa, non possum non nominare.* Sir *Iohn Walter*, Lord Chiefe Baron, and Sir *Iohn Denham*, another worthy Baron of the Exchequer, louers of vertue and Iustice.

And indeed, such ought Iudges to be, as was and is this Iudge in *Man.* Hee is a Iudge of *Iethroes* choice, & *verax, & Dei timens, & osor turpis lucri.* He is diuinely giuen, prudent, impartiall, and very quicke (vpon good information) in dispatch of Causes. Hee was worthily attended, as hee ought euer to be, with a worthy Sheriffe, with Iustices of Peace, Knights & Esquires, Gentlemen of singular note and fame in that Countrie. This I heard of them, and it appeared

Exod. 18.

red by their practice, that they all ſtand for the maintenance of the lawes, they ſee their Soueraigne well ſerued, Iuſtice duely obſerued, and iudgement executed accordingly.

They neuer ſide with any, for they hate faction: Pride & Enuy, two reſtleſſe Makebaces, who for notorious miſdemeanour, I law bound to the good behauiour. So as now there a Cæſar like ſpirit, *patitur ſuperiorem*, & a Pompey *ſuum parem*. They runne all one courſe, and as true Iſraelites, *quaſi vir vnus*, for publike good. Therefore doe the people liue in peace, the land proſpereth, Iuſtice flouriſheth, vertue is exalted, vice ſuppreſſed, and the enemies at home and abroad made to feare.

The whole discourse of this excellent order, and carefull proceedings there by me obserued, from my first enterance vnto the end, I am bold here to present vnto your Worships, whom I haue now found diligent Readers of holy Scripture, addicted to priuate prayer, besides set forme for the whole family, to be entertainers of the Preachers of Gods Word, giuing freely to such, Benefices as they hap to be void, not being seduced by mens offering large summes to procure Aduousons afore hand, as too many Patrons bee in these daies. Now the Lord God Almighty hearten you in, and to these things more and more, and to euery other good grace, that may liuely de-

demonſtrate to the world the power of ſauing knowledge, in the vſe of Gods abundant earthly bleſſings ſo largely beſtowed vpon you, with which earneſt prayer vnto God for you, and for a bleſſing vpon theſe my endeuours to further the ſame I humbly take leaue.

Your Worſhips in all

Chriſtian ſeruices.

at command,

RICHARD BERNARD.

Batcombe, May 21.

THE AVTHORS earnest requests.

FIRST, *to the* Worthy Reader, *whosoeuer, to whom let mee but say thus much of this Discourse and allegoricall narration; that in it* sunt bona, sunt quædam mediocria, sunt mala nulla: *Yet if any thing may seeme distastfull, let thy minde be to take it well, as* Cæsars *was, to interpret well the seeming offensiue carriage of one* Accius *the Poet towards him, and thou wilt not bee displeased. Thy good minde will preuent the taking of an offence, where none is intended to be giuen. In discouery, attaching, arraigning and condemning of sin, I tax the Vice, and not any mans person: so as I may say with one,* Hunc

Hunc seruare modum nostri nouere libelli,
Parcere personis, dicere de vitijs.

Thou hast heere towards the end of this discourse, the tryall and iudgement vpon foure notorious Malefactors. Two of them the very prime Authors of all the vpon rebellion, or secret Conspiracies, which at any time euer were in that Iland. The other two were the principall Abettours and the chiefest Supporters of them. Their names, their natures, and their mischeeuous practices, thou mayest finde at large in the narration.

There should haue beene, at that Assises with these, the arraignment of certaine suspected Witches: but this was preuented, because the Grand-Iurie Gentlemē *could not agree to bring in their* Bills vera: *for that they made question of diuers points, whereof they could not be resolued at that present.*

Old-man, Madame Heart.

I. *Whether*

What to be considered before men come in with a verdict against supposed witches.

1. *Whether the afflicted did suffer by onely some violent diseases in nature, producing strange effects, like practices of Witchcraft? Which for want of a judicious Physitian they could not discerne.*

2. *Whether the afflicted were a counterfeit, as was one* Marwood, *the* Boy of Bilson, *and one* Mary Brosier? *Or that he or she having some naturall disease, did make use thereof, and counterfeited the rest, as one* Mainy *did, who was troubled with the hysterica passio?*

3. *Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the divell, without the association of a Witch, as it hapned to* Iob, *and others in the Evangelists? Or that the afflicted hath a divell, and is a Witch, and hath by his or her own malice, brought this evill upon him or her, without the practice of any other Witch?*

See Doctor Cotta his tryall of Witches.

4. *Whether they might proceed upon meere presumptions against*

the

the ſuſpected, or rather ſtay till they had more certaine and grounded proofes?

3. Whether they could (none of them being read in any learned Treatates touching the practices of Witches) rightly examine the ſuſpected, to finde out a Witch, & ſo to bring him or her deſervedly under the power of Authority?

There is now come forth, by the leave of Authority, a Guide to Grand-Iury men *in caſes of Witch-craft; my ſuite is, that they would bee pleaſed to accept of my well-meaning therein. In which all theſe points before are fully handled; as alſo,* That there are Witches; who are moſt ſubiect to be made Witches. How they prepare themſelues for the Diuell: How Sathan draweth them to a league, and becommeth familiar with them. That there are good Witches, and the ſignes to know them. That there are bad Witches, and how they practiſe, and what

Requeſt to Grand-Iury men touching my booke of Witches.

The ſumme of that booke

what it is that they can doe, and how many things must concurre in bewitching. What are the signes to know one to be bewitched. That Witches may be detected. What are strong presumptions of a Witch. What are the certaine evidences against such an one. How throughly to examine a Witch: *with many other particulars set forth in 28 distinct Chapters fully, & yet with great brevity. The death of five brethren and sisters, lately condemned and executed for Witches, one more yet remaining, formerly brought before a Iudge, and now in danger to be questioned againe, hath moued me to take this paine; not to prevent Iustice, nor to hinder legall proceedings, but that I may not be mistaken nor wronged, as I was once, which more should have beene, had not the wisedome and goodnesse of the reverend Iudge accepted graciously of my upright Apologie against vaine accusers.*

Iudge Dē-ham.

I made a Petition then to my Lord the Iudge to the worthy *then* M. Sheriffe, *and to all the Worshipfull of the Bench then present, which I am bold to renew againe more publikely, & that now this third time, because it pleased that reuerend Iudge so well to like thereof, and to second it, and is wished of many to finde some good effect at the length.*

Sir Robert Philips.

The state of poore prisoners is well knowne, and how their soules safety is neglected: and yet our Saniour gaue such a testimony to a penitent theefe, as he neuer gaue to any mortall man elfe; for he told him, that hee should bee that day with him in Paradise.

Request to the Iudges, the Sheriffe, & Iustices, for spirituall food to poore prisoners.

How blessed a worke would it be, to haue maintenance raised for a learned, godly, and graue Diuine, that might attend to instruct them daily? Twelue pence a quarter, of one Parish with another in our Countie, would encourage some compassionate holy man thereunto:

unto: And what is this? Not a mite out of euerie mans purse to saue soules.

The benefit of setting prisoners on worke.

If with this instruction there should be meanes to set them also on worke, they might get somwhat for food, for raiment. They might so preuent the miserable fruits of sloth; their mindes would be imployed, their bodies be preserued in health, and not pine away, and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants, lazie wanderers, and the idle rout, from turning theeues, more then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heauenly meanes of instruction, and bodily labour, become, through Gods mercy, more profitable members in the Common-Weale afterwards: whereas now they become twice more the children of Belial, than they were before.

Oh, let me be bold earnestly to be-

beseech you, and in all humility to craue your mercifull and tender bowels of compassiõ towards them.

And first of you (right Honourable my Lords the Iudges) who sit as Gods among men, to giue iudgement vpon this so wretched, and so miserable a generation of mankinde: that, if they die, they may be more ready with all patience and submission of spirit, to receiue their iust reward, and your doome of death vpon them: or, if they be acquitted, and so liue, they may learne afterwards to liue the life of good Christians, & so make a good vse of their deliuerance. And would not this reioyce your hearts, to forward such a worke, when your Lordships do know, that the blessed Angels doe reioyce at the conuersion of Sinners?

Sir Iohn Walter Lord chiefe Baron. Sir Iohn Denham.

Next of you (Worthy Master Sheriffe) vnder whose wisedome, religious affection, tender mercies, and powerfull habilities, the Prison, and the Prisoners bee for

Master Symms.

for the time present. Shall not this worke set forward by you, be vnto you an euerlasting remembrance?

Then of all you (Right Worshipfull the worthy Iustices of our Country) by whose authority these offenders were sent vnto prison. Oh that it might not displease you, to heare me calling vpon you by name, who, I hope, are well minded to such a blessed and charitable a worke.

Yee deservedly honoured Knights, Sir George Speke, *Sir* Iohn Stowel, *Sir* Francis Popham, *Sir* Henry Barkley, *Sir* Iohn Windham, *Sir* Iohn Horner, *Sir* Edward Rodney, *and Sir* Robert George; *And may I not here also name the worthily esteemed of their Country, though not at this present in Commission with you, Sir* Ralph Hopton, *Sir* Robert Philips, *Sir* Charles Barkley, *and Sir* Edward Barkley? *All to be graciously pleased to commiserate their lamentable case, and to*

helpe

helpe forward this worke of piety and pity towards prisoners?

O yee other worthies of your Country no lesse generously affected Iohn Powlet, Robert Hopton, Edward Rogers, George Lutterell, Iohn May, Francis Baber, Robert Cuffe, Thomas Breerton, Iohn Coles, William Francis, Rice Dauys, Thomas Windham, Iohn Harringtō, Iohn Harbin, William Capel, *and* Anthony Stocker *Esquires, let the bowels of compassion compasse you about, that you may affect this so good a deed, and be honoured for euer in bringing to passe so rare a charitie.*

If I mistake your places, I pray you pardon me.

The worke surely would blesse you all. Alas, the Prison now is a very picture of Hell, and (more is the pitie) as the case now stands, is no lesse than a preparatiue thereto, for want of daily instruction. It would be, by a faithfull ministery and bodily imploiment of them, a house of correction with instruction,

on, and so happily the way of life. Then might charity quicken up iustice to send offenders obstinately persisting in euill, and abusing their liberty, vnto prison, in good hope of their reformatiō. The losse of their corporall liberty, might through Gods mercy, then gaine them spirituall freedome: Health by labour would be preserued, and their soules by wholsome instruction saued.

The Father of our Lord Iesus Christ, perswade your well disposed hearts, to such an vnbegun worke, among so many deeds very famous in this renowned Nation. The spirit of the Lord God of Heauen and Earth rest vpon you, to cause you to affect this, and in time to effect the same, by stirring vp the Country, and by your owne mercies in your life times, you giuing, and at your deaths bequeathing something thereunto. Euen so be it, & the Lord God Almighty be with you all herein, Amen.

My

My ſuit is to every Keeper of a priſon, if they be no kinne to Maſter Newman, the Gaoler in this diſcourſe; that yet they would take acquaintance of him, and become better knowne to him. That their priſoners may by their vertues and religious care, be better diſpoſed.

Requeſt to the Keepers of priſons.

My requeſt to poore priſoners is, to redeeme their time ill ſpent; to call to God for mercie and pardon: and to mone them hereunto, let them in ſerious meditation put themſelues in mind of theſe things. 1. That their liberty abuſed, God hath by the hand of authority taken from them, as vnworthy to liue freely in a Common-Wealth. 2. That as they neglected and deſpiſed ſpirituall meanes of ſalnation, they are now deprined thereof. 3. That as before they delighted onely with wicked companie, now are they ſhut vp one with another together. 4. That their ragges are enſignes to them of their ragged conditions. 5. That their filth and vermine

Requeſt to the poore priſoners.

Meditatiõs for them while they lie in Gaole.

vermine telleth them of their filthy conuersation, and their many sinnes and corruptions. 6. That their want of foode is a punishment for such of them, as haue abused Gods blessings to gluttony, drunkennesse, and the fruits thereof, wantonnesse, and filthy vncleannesse. 7. That their prison is as it were, a picture of hell, to minde them of their end, whither they are going, if they do not amend. 8. That their expecting of the assises, is an instruction to looke for Iesus, the Iudge of all the world. 9. That their chaines, setters and bolts teach them to consider the nature of their sinnes, which hold them bound to answer at the Barre of Gods Iustice. 10. That their desire of life by a Psalme of mercy, should moue them to desire eternall life, through the mercies of God in Iesus Christ, who will be gracious to euery true beleeuing penitent: which graces (poore prisoners) God send you: and feare onely to die eternally.

Before

Before I end, I haue a ſuit to all that profeſſe the Law, that if in this Allegorie, fetched from ſuch termes, as be better knowne to them, than to my ſelfe, I doe miſtake, they would bee pleaſed to paſſe ouer that, and make vſe with me of the ſpirituall ſenſe, which is the drift of my labour herein. And ſo at the length, I take leaue, with my prayer to God for the peace of Ieruſalem, and for a proſperous ſucceſſe to all that loue the Iſrael of God, with our Countries glorie and ſafetie, Amen.

Requeſt to profeſſors of the Law.

THE

THE

THE ISLE of MAN,

OR,

The Legall proceedings in Man-ſhire.

LAMENT. 3. 40.
Let vs ſearch and try our waies.

THE lamenting Prophet IEREMIE in his daies full of lamentation & mourning, ſeeing and alſo partaking with others of thoſe miſeries, which befel the ſtate of the Iewes, iuſtly procured at Gods hands for their ſins,

doth heere giue them aduice what was best to bee done, that in this their distresse God might shew them mercy; and that was to repent and turne vnto the Lord, to the effecting whereof, he counselleth them 2. things laid downe in my Text. 1. To search out sin, 2. and to put it to triall.

In the handling whereof I will proceed as heere we doe against a lewd & wicked Malefactor, legally, according to the lawes of this Realme.

A search to be made for sin.

The first part of my Text is to *Search*: wee know, that when one hath offended the lawes, hath committed any felonie, murther, treason, or done any outrage, for which he is to be apprehended, hee presently flying and hiding himselfe, is pursued, & sought after;

after; diligent search is made to attach him.

Sinne is the great malefactor.

The Malefactor here which doth so much harme on euery one, euery where without ceasing, is *Sinne*. This is a *notable Theefe* and *Robber*, daring to set vpon any. He robbeth God of his honour, and man of Gods fauour. This *Theefe* stole from *Angels* their excellency of glory, from our first parents their innocencie. This is he that robbeth vs of our graces, the spirituall money which wee haue in the purses of our heart, to helpe vs in our iourney to heauen. This *villaine* bereaueth vs of our goods, driueth away our cattell, spoileth vs of euery temporall blessing, of our health, our peace, our liberty, and plenty. He it is that vtter-

Sinne robbs vs.

ly vndoeth vs, and maketh our eſtate miſerable, that we cannot thriue in any thing, Body or Soule.

Sinne doth kill if it bee not killed.

This is a *Murthering Theefe*, whereſoeuer hee breaketh in, by day or by night, there will he either kill or be killed; Man and ſin cannot both liue together. Moſt bloudily cruell he is, for hee will ſpare none. He ſlayeth the hoarie head, and killeth the tender Mother with the new-borne Babe. Hee regardeth no perſon, no ſex, no age, of ſo murderous a diſpoſition is he, and ſo inhumanely barbarous.

Sin is ſtrõg.

He is a very *ſtrong Theefe*, no humane power can ſubdue him; he taketh man and bindeth him: for *Iniquitie taketh the wicked, and holdeth him with the cords of his owne*

Pro. 5. 22.

ſins.

sins. He will beare rule where he commeth, all must obey him. Hee will command the *Reason*, reigne ouer the *Will*, and swagger ouer the *Affections*; and leade captiue the whole man, and make him seruiceable to his lusts; yea, & make him spend his whole estate to maintaine him in his lustfull humors; whether it be in Pride, or Drunkennesse, or Gluttony, or Idlenesse, or Whoredome, or whatsoeuer else it is; hee both must and will haue maintenance, else will he set all on fire: for *wickednesse burneth as fire.* Isa. 9.18.

Rom. 7.23

This is an *vngracefull and mischieuous Theefe*: for let any entertaine him & fauour him, he will work their ouerthrow. Yea, so *vile a Villaine* is hee, that the more any make of him,

Sinne doth him the most hurt that most loueth it.

him, the worſe hee is to them: for, *he with-holds all good from them, he procureth miſchiefes to light vpon them.* He keepeth out Grace from hauing any entertainment. He ſmothereth *Conſcience* for ſpeaking; hardeneth the *Heart* for feeling; blindeth the *Iudgement* from diſcerning, ſtoppeth the *Eare* from hearing any good counſell; lameth the feet from walking in Gods paths; benummeth the *Hands* from doing duties of Charitie, and maketh the *Tongue* to falter in ſpeaking of holy things. Neither yet doth he this onely; but he worketh Enmitie betwixt his *Fauourite* and his beſt *friend*, euen betweene God and his owne Conſcience. And to make vp the height of his Miſchiefe; the more to ſtrengthen

Ierem. 5. 25. Ierem. 4. 18.

The euil: which ſin doth.

strengthen himselfe against his foolish and vnhappie friend, he, at vnawares to him, letteth in, and that into the best roome, (euen the Heart) his great and most deadly enemie the *Diuell.*

Thus Couetousnesse did let him into *Iudas* heart, and set him on worke to betray Christ. Flatterie let him into the hearts of the false Prophets, to deceiue *Ahab.* Carelesnesse lets him in, to hinder the fruit of the Word. Losse of Gods graces lets him in, and seuen worse with him, to ruine a man vtterly. Hypocriticall vain-glory, and Couetousnesse did let him into the hearts of *Ananias* and *Saphira*: for vaine-glory made them sell all, to make a shew to bee like *Barnabas:* but Co-

Mat. 26. 14, 15.

1 King. 22

Mat. 13. Mat. 12.

Act. 5. 10.

uetousnes with vnbeleefe aduiſed them to withhold ſome of the money, leſt they ſhould happen to want: but how to doe this, and keepe their credit they knew not; therefore *Hypocriſie*, *Vaineglory*, *Couetouſneſſe*, and *Vnbeleefe* called in Satan, to heare his counſell; who taught them to lie vnto the Holy Ghoſt, but to the death of them both. Thus wee ſee, what an vngratefull Villaine ſin is to his beſt friends.

Sinne is very ſubtill. Heb. 3.13.

Laſtly, this Theefe is a *peſtilent ſubtile Theefe*. Sin is deceitfull; it beguiled *Adam*, *Dauid*, and *Salomon*: Yea, S. *Paul*, one once rapt vp into the third Heauen, doth acknowledge that it *deceiued him*. Rom. 7. 11 And whom hath it not deceiued? Hee is therefore carefully

carefully to bee auoided and taken heed of: and this robbing, murthering, strong, vngratefull, mischieuous, and subtill Theefe diligently to be sought out.

But before *Search* can bee made, a *watch* must be set to espy him out, that he may be attached.

A watch set to espie out sinne.

The Watch-man appointed for this purpose, is *godly iealousie*, who hath euer an holy suspicion of a mans owne waies, lest in any thing at any time hee should misbehaue himselfe.

The watchman is one.

This vigilant *Watchman* hath with him two *Assistants*, euer to accompany him; the one is *Loue good*, a zealous fellow for God and good duties; the other is *Hate ill*, an angry and waspish fellow,

Assistants are two.

and of a fierce countenance against sinne.

These three euer keepe together, so as Sinne cannot so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

The Towne watched. The place where these are set Watchmen, is called *Soules-towne*, a towne of great resort, a thorowfare, neuer without Trauellers, ill motions, day and night; and the *Trauellers.* Posts, which are Sathans suggestions, euer and anon passe thorow, and many at the *Posts.* Common Inne, the *Heart*, take vp their lodgings. *The Inne.*

This Towne is very spacious and large, for besides many *Back-sides*, *By-lanes*, and *Out-corners*, there are foure great streetes: *Sense-street*, *Town large* *Streets are foure.*

Thought-

Thought-street, Word-street & Deed-street; in some of which this lewd companion Sinne, and his Cope-mates will bee found wandering.

When *the Watch is set*, they haue a *Charge* giuen them by one in authority which is this; *Keepe thy Soule diligently*: and withall to haue a watchfull eye to the Inne, and to *take heed lest at any time there be an heart of infidelity to depart from the liuing God*: commanding also the watchmen to *exhort one another daily, lest their hearts be hardened with the deceitfulnesse of sinne.*

Charge giuen to the Watchmen. Deut. 4.9. Prou. 4.23

Heb. 3.12, 13.

These Watch-men haue also a *watch-word* giuen them, euen a word of *preuenting Grace*; saying to them, *This is the Way, walke in it, when they are turning to the right hand,*

A watch-word.

Isa. 30.21.

hand, or to the left.

To this Watch word *Godly-Iealousie* with his Associates doe willingly attend, keeping carefully the watch, so as the Theefe is descried, and presently they make Hue and Crie after him.

The Hue and Crie.

This *Hue and Crie* is written by the *Bible-clarke*, and containeth infallible markes to discouer sinne, whereby it may bee certainely knowne; and they are these:

Eleuen waies how to know sin.

1. By the *Law of the ten Commandements*: for by it commeth the knowledge of sinne: for euery failing in that which is commanded, and euery thought, word and deed against that which is forbidden, is sin.

Rom. 3. 20 7. 8. 1 Ioh. 3. 4.

2. By euery *exhortation to vertue, and euery dehortation* from

from vice: being appendices to the Commandements, shewing what wee ought to doe, and what ought to bee shunned and auoided of vs.

3. By *euery Threatning* which is the word of Gods displeasure for *Sinne*. Isa.1.11. 18.3.14. & 5.20.

4. By *punishments inflicted*, which is certainly Gods hand for sin; for were hee not prouoked by Sin, hee would not afflict vs. Act.5 5. & 13 11. Ier.25.6. Lam.3.33

5. By the *humble confession* of such as haue acknowledged their Sins in particular. Iosh.7.20 Psal 15.5. 14. 1 Sam 12. 19. Mat.27.4 1 Tim.1. 13.

6. By *plaine accusations* laying Sins to mens charge, *Isai*.59.3, &c. 1 Cor.6. 9.

7. By *reproofes* and checks for Sin, 2 *Chron*.19.2. 2 Chron. 19.2.

8. By Places *numbering vp sins* by name in sundry Scriptures; *Rom*.1. 29, 30, 31, 32. 1 Sam.2. 19.

1 *Tim*.

1 *Tim.*1.9,10. 2 *Tim.*3.2,*&c.* 1 *Cor.* 5.11. *Gal.*5.19,20,21. *Reu.*21.8.*Pro.*11.1.*Mich.*6.11.

9. By the *description of sin*, shewing what it is, as in 1 *Ioh.* 3.4.*&* 5.17.*Rom.*14.23.*Pro.*21 4.*&* 24.9.*&* 14.21.

10. By the *Description of godly men negatiuely*, by such things as they ought to auoide, as in *Psal.*1.1.*&* 15.3.5 *&* 24.4. *Ezek.*18.6.8. *Isa.*33. 15.*Psal.*101.3.*&* 16.4.

Lastly, by the *Description of wicked men*, by their bad qualities and conditions, *Psal.* 10.2.11.*&* 12.2.4.*&*.57.21.

Who carrieth the Hue and Crie.

The Hue and Cry thus set out, it is carried by the *Spirit of Supplication*, crying mightily to the Lord for grace and mercy to helpe in time of need, as *Dauid* did; who saw Sinne before him, and then made

made he Hue and Cry, saying: *Haue mercy vpon mee, O Lord, according to thy louing kindnesse, according to the multitude of thy mercie do away all mine offences.* Psal. 51. 1. 2.

This Hue and Cry must not be let slip at any hand, but bee caried along in the pursuit, lest in following of sinne, men bee deceiued, and solid Vertues bee attached in stead of Vices. For this wee must know, as Vices haue not a few friends, (as after shall be shewed,) so Vertues haue many enemies ready to informe against them, that they may bee pursued after as Malefactors, that Sinne in the meane while may seeke shelter and escape: and the enemies are these:

Vertues enemies.

1. One M^e. *Out-side*, in the *1. Outside, and his description.* inside

inside a carnall Securitan, a fellow that will come to his Church, keepe his Sundaies and Holydaies: But yet in the Congregation while hee sitteth among others, sometimes he is nodding, and somtimes fast asleepe; and if hee abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectuall power of the Word; and being out of the Church, hee is presently vpon his worldly businesse.

What he is an enemy to.

This fellow cannot abide any after-meditation, or Christian Conference with others of that which hee hath heard; and if hee espie any meeting together for this purpose, then hee maketh information against them, and is readie to send the Hue and Cry,

Cry, as against priuy Schismaticall conuenticling, and vnlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Aduersarie.

2. The second is, *Sir Worldly-wise*, a very foole to God, a selfe-conceited earthworme, whose wisedome is from below, and therefore *sensuall, earthly*, and *diuelliſh*, who proudly with much disdaine, condemneth and contemneth the wisedome which is from aboue, pure & peaceable, sincere and charitable; and is ready to send the Hue and Crie after it, as after foolish and doting Simplicitie.

2 *Wicked worldly-wise described.*

Iam. 3. 15

What he is an enemie to.

3 The third is *Sir Lukwarme:* this fellow is a temporizing time-seruer, *Iacke* on both sides, he is all in the praise of moderation

3 *Luke-warme, his description.*

moderation and discretion, one very indifferent between this & that: He cannot endure feruent zeale, but would haue Hue & Crie sent against it as a fiery mad-brain'd rashnesse.

What he is an enemy vnto.

4. The Fourth is Sir *Plausible Ciuill*, a fashionable fellow, framed to a commendable outward behauiour for ciuility, but in matter of Religion hee hath no more, but what he hath by common education, custome, and example of others. To the life of Religion he is a stranger: strict seruing of God, and a more narrow search of our waies, he holds to bee foolish scrupulosity, and is desirous to haue the Hue and Crie sent out against it, as against phantasticall precisenesse.

4. Plausible Ciuill, his description.

What he is an enemy to.

5. The Fift is, Master *Machiauell*,

5. Machiauell, his description.

chiauell, a miſchieuous Companion: all for policy, liule for piety, and then in pretence onely: He is a very *Iehu*, zealous againſt *Baal*, to roote out *Ahabs* poſterity, for the more ſure ſetling of the Kingdome to him and his: but in ſtate Idolatry, a very *Ieroboam*, to keepe the kingdome from being reunited to *Iudah*. Hee cannot ſuffer gainfull abuſes to be reformed: but if any attempt any ſuch thing, he accuſeth them for factious turbulent ſpirits; & ſo would hee haue the *Hue* and *Crie* made againſt their endeuours as againſt ſome Puritanicall tricke.

what he is an enemy to.

6. The ſixt is one *Libertine*: this licentious fellow hath a Chinerell conſcience, caring for nothing but how to paſſe on

6. Libertine, his deſcription.

What he is an enemie to.

on along his life in pleasurable contentments. *Religion* by him is held to bee but a deuised Policy to keepe men in awe of a Deity; and therfore when he seeth *Religion* to bee made conscience of, he presently causeth Hue and Cry to be made against it as against Hypocrisie. This prophane enemy laugheth at, and mocketh at Christianity.

7. Scrupulosity, his description.

7. The seuenth is, *Scrupulosity*: this is an vnsociable and a snappish fellow, he maketh sinnes to himselfe more than the Law condemneth, and liueth vpon fault-finding. *Weaker Apprehension* is his *Father*, and *Mis-vnderstanding* his *Mother*, and an *Vncharitable* heart his *nurse*. The vse of Christian liberty, if it be more in his conceit than he pleaseth

What he is an enemie to.

to

to like well of, then would he haue the Hue and Cry sent against it as against *carnall security*. This is a riged and censorious Aduersary.

8. The eight is the *Babling Babylonian*: this is a doating companion, and superstitiously fooliſh: he boasteth of *Antiquitie*, though his waies be *Nouelty*: yet he will haue it the *Old Religion*, and if any forsake it as Idolatry, those he condemneth for *Schismatiks*, and labours to haue the *Hue* and *Cry* sent out against all Reformation in Christian *Churches* as against *Heresie*. This is a bloudy *Antichristian* Aduersary.

8. *Babilonian his description.*

Whom he is an enemie to.

These are the principall Informers (for I passe by petty companions) which endeuour to misleade the pursuer of

of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to haue sin set out by markes infallible in the Hue and Crie: else this subtill Villaine sinne will craftily beguile the pursuer, and will escape either by the shifts which hee can make to deceiue him, or by his many friends he hath to keepe him from being apprehended.

Shifts by which sinne escapes are principally two.

The shifts which commonly a Theefe maketh to escape in his flying away, are two:

1. Is his *Counterfaiting the habit of an honest man*: so sinne craftily putteth vpon himself the shew of Vertue, as *Iehu* did piety, for the getting of a Kingdome, and establishing of it to himselfe: whose sinne was couered with a pretended

1 By a shew of Vertue.

ded and hypocriticall zeale for the Lord. *Ananias* and *Saphira* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discouered it. For as Sathan can transforme himselfe into an Angel of light, and his Apostles into the Apostles of Christ: so can sinne, the seed of Sathan, put vpon it selfe the counterfeit of vertue. 2 Cor. 11. 13, 14.

2. A Theefe will alter his name, and by assuming the name of an honest man oftentimes escape away; and after this manner also escapeth sinne, Vice getting vpon it the name of Vertue. And so *Drunkennesse* escapeth vnder the name of *good-fellowship*; *Couetousnesse* vnder the name of *Good-husbandry*; *Filthy Ribaldry*, vnder the name of

2 *By the name of Vertue put vpon Vices.*

What Vices get the name of Vertues.

of *Merriment*; *Pride of apparell*, vnder the name of *Decency* and *Handsomnesse*; *bloudy Reuenge* for wrongs offered, escapeth vnder the name of *Valour*. *Foolish wastfulnesse*, vnder the name of a *franke and liberall disposition*; *Superstition* vnder the name of *Deuotion* of Fore-Fathers and the old Religion. *Remissnesse* in punishing, vnder the name of *Gentlenesse*; *Flattery*, vnder the name of *Vnoffensiuenesse*; *Luke-warmnesse* in Religion, vnder the praise of *Discretion*; and many such like foule Vices, doe thus deceitfully hide themselues, and so escape vnattached.

If by these his shifts he cannot escape *Godly-iealousie*, that constant pursuer, then will he seeke to be holpen by his kin-

dred

dred and friends: for ſin hath many, who will either ſo *defend* him, or *excuſe* him, or *deny* him, or *hide* him, or *make him ſo little in fault*, as will almoſt perſwade *Godly-ie alouſie*, that it is euen needleſſe ſo eagerly to purſue after him.

Friends of ſin, and how they ſhew it.

1. The firſt of theſe is his *Grandſire-Ignorance*; for hee knowes no ſinne, he cannot reade the *Hue* and *Crie*: hee breedeth ſinne, and bringeth him vp, and maketh no conſcience of it: if ſinne get into his houſe, he holds himſelfe ſafe enough.

1. Ignorãce, how a friẽd to ſin.

2. The ſecond, his brother *Error*, the ſon of Ignorance; this fellow miſtaketh all, and miſconſtrueth the whole *Hue* and *Crie*, and can finde no fault with ſinne, and ſo ende-

2. Error, how a friẽd to ſin.

noureth to send the pursuer another way.

3. Opinion, how a friend to sin.

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no? And will endeuour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may preuent certaine dangers are disputed, *Pro & Con*, as men say. The sinne of Vsury by many is brought vnder Opinion, as lawfull some way.

So the sinne of Idolatry, to goe and heare a Masse without inward reuerence, as it was disputed in Queene *Maries* daies, to preuent the eminent danger of death then; Many sinnes euident enough are

are made disputable if they yeeld profit, or bee delightsome to the flesh, or such as may helpe to keepe a mans person or state in safety; for all these *Opinion* will bee a Proctor.

4. The fourth is, one Master *Subtiltie*, his wit being attended on by little Conscience of the truth. This man commeth with his distinctions to cleere an Act from sin; thus with his *latria & doulia*, he will haue Idolatry no Idolatry: so with his biting and not biting, and lending to the rich vpon Vse, but not to a needy brother, damned Vsurie must be no sin. This *Subtilty* of wit with a chiverell Conscience, maketh foule sinnes to passe along as no sinnes.

4. *Subtilty, how a friēd to sin.*

5. Custome, how a friend to sin. Mat 27. 18. 16 21 26.

5. The fift is called *Custome*; this old Syre patronizeth many vaine and sinfull practices. By this the Iewes held it no sin in them to demand, & in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

Ioh. 18. 39, 40.

6. Fore-fathers.

6. The sixt is a Popish fellow called *Fore-fathers*: he aduanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sinne. Thus the Samaritanes iustified their false worship.

Ioh. 4. 10.

7 Power, how a friend to sin.

7. The seuenth is one Sir *Power*; hee maketh euer that warrantable, which Law establisheth, ordaineth and decreeth. Great and capitall sinnes in the Romish Synagogue are thus countenanced.

8. The

8. The eight is Sir *Sampler*, who produceth for patternes great mens and learned mens examples, as if they could not doe amisse: but whatsoeuer they doe or say, it must bee good and lawfull, and therefore imitable without sin.

8. *Sampler, how a friend to sin.*

Ie. 44. 17.

9. The ninth is Sir *Mostdoe*, who maintaineth sinne from a generall practice, because multitudes doe it here, and there, and euery where; and therefore no sinne to doe such a thing, which almost all, or the greatest part doe.

9. *Mostdoe, how a friend to sin.*

10. The tenth is one Sir *Silly*, one made all of good meaning, who will qualifie the fact by thinking no harme, or intending well. Thus would *Saul* haue iustified his rebellion, and *Abimelech* excused his taking of

10. *Silly, how a friend to sin.*

1 Sam. 15. 15.

Gen. 20. 5.

Abrahams wife. And thus vaine persons excuse their wanton communication, lasciuious songs, fooliſh iestings, and such like, saying, they meane no harme, they onely make themselues merry. Thus Sir *Silly* is he that maketh simple soules pleade good meaning for all their fooliſh superstitions, blinde deuotions, and licentious merriments.

11. *Vaine-hope, how a friend to sin*

Gen. 3. & 4.

The eleuenth is *Vaine-Hope*: this teacheth to put off the fault to some other, as *Adam* to *Euah*, and *Euah* to the Serpent, and to deny the fact, as *Cain* did, euen to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mercy.

The

The twelfth is the Lord *Presumption*: he feareth not iudgement, he blesseth himselfe in his euill waies, he maketh a couenant with Death, and a league with Hell, and suffers sinne to bee his daily guest, and will let the *Hue* & *Crie* passe along without any feare of perill, as nothing at all concerning him.

12. *Presumption, how a friend to sin*

Deut. 29.

Isa. 28. 15, 16.

The thirteenth is Sir *Wilfull*, hating to bee reformed: this is an obstinate friend for sin, who will wilfully defend it, and bee careless of all reproofes. This fellow in contempt will tread downe the *Hue* and *Crie* vnder his feet, and maintaine sin.

13. *Wilfull, how a friend to sin.*

The fourteenth is Sir *Saintlike*, which vnder the shew & shadow of Piety, and pretended honesty, will couer much

14. *Saintlike, how a friend to sin.*

iniquity, & hide it for a time, that it bee not taken by the pursuer with the *Hue* and *Cry*; such were the Hypocriticall Scribes and Pharises.

These great ones, and many other moe, are the friends of this Theefe and Rebell: but yet for all these Favourites, *Godly-Iealousie* espies him out, and his harbour, and presently goeth to a Iustice of Peace, to procure a warrant for the Constable to attach him, and all his Companions with him.

Godly-iealousie will not be deceiued by these.

The Iustice is not one of a meane ranke, or any petty Iustice, but the very *Lord chiefe Iustice* of Heauen and earth, the Lord Iesus: for it is he that can giue the warrant to attach sinne, no other warrant will sinne obey.

Lord chiefe Iustice.

The

The Warrant is the Power of Gods Word. The Forme of which Warrant is, (as you see in my Text) to search out and attach sin with all his Associates, and to bring him & them before Authority, to answer to such things as shall be obiected against them, in his Maiestie the King of Heauens behalfe.

Warrant, and the forme ther-of.

The procuring of this Warrant, is by going vnto, and conferring with some of the *Lord Chiefe Iustices Secretaries*, the Writers of holy Scripture, setting downe this charge, as *Ieremie* doth here, *to search and trie our waies*.

Secretaries to the Lord chiefe Iustice.

This Warrant procured, *Godly-Iealousie* taketh and carrieth to an Officer which hath Authority to make search and attach sin.

The Officer to attach sin, is Vnderstanding

This Officer, without which sin neither can, nor indeed will be attached, is *Vnderstanding*, who knoweth what sin is.

Now as there bee foure sorts of Officers which may attach Felons by warrant, *The Deputy-Constable, the Tithingman, The Petty Constable*, and the *Head Constable*: so is the spirituall Officer fourefold.

Vnderstanding fourefold.

1 Deputy-Constable.

1. The *Deputy-Constable* is commonly some Neighbour, intreated to performe the office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where he dwels, may doe, for all him, what they list.

This *Deputie Constable* in this spirituall *Townеship*, is the

the *Vnderstanding darkened*, the sonne of Ignorance, and grand-childe of *Blindnesse of heart*: this is a blinde Constable, and hath neuer an eye to see with.

Vnderstanding darkened. Ephes. 4. 18. 1 Ioh. 2. 11

This suffers all disorder in the whole man or *Soule-Towne-ship*. Heere be such as bee alienated from the life of God, past feeling, giuen ouer to worke all vncleannes with greedinesse. All the affections are quite out of order, and no care taken for their reformation: for this foolish fellow imploieth himselfe about his grounds, cattell, sheepe and oxen, about buying and selling; as for the estate of his soule, he is to it a very stranger: Hee knowes the price of corne, oxen, and sheepe; but what is the excellencie

Ephes. 4. 18, 19. *The euils vnder it committed.*

excellencie of Vertue, what the euill of Vice, what the price of his soule, he neither knowes, nor cares to know.

Tithing-ma 2. The *Tithingman*, which commonly is a meane fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformatiō where he hath his dwelling. If any amendment bee sought, it is onely for some notorious shamefull misdemeanours, and he must bee much called vpon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Grose vnderstanding, and the euill thereof. 2. Pet. 1. 9. This Tithing-man is *Grosse-vnderstanding*, like one purblinde, who cannot see a farre off, but onely grosse transgressions forbidden in the Law,

Law, according to the ſound of the bare letter onely; as Theft, Murther, Adultery, & ſo forth. The ſpirituall meaning and large extent of the Commandement, he is wholy ignorant of. This purblind Tything-man ſuffers a number of diſorders in his Townſhip, and muſt bee much vrged to ſee very groſſe & foule miſdemeanours; elſe will hee not ſeeke to reforme them.

3. The *Petty Conſtable*, which is ſome ciuill honeſt man of the Pariſh, and perhaps hath ſome Country learning, but yet is an one-eyed fellow, halfe-ſighted, & ſo paſſeth by many faults. 3. *Pettie Conſtable.*

This Pettie Conſtable is the *Vnderſtanding ſomewhat cleered*: he hath an inſight into the Morall Law, who by ciuill *Vnderſtanding ſomewhat cleered.*

ciuill education, some Art & learning, and an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospell Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common Law, which is the Law Morall, neither in the Statute Law, the Law of the Gospell, or Law of Liberty, is hee any professed *Student*. He is no *Innes of Court* man, neuer brought vp in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profession.

A meere ciuill honest man, who and what a one.

As hee is no Student in these, so he is no practitioner, but onely aimeth at ciuill behauiour, common honestie, and

and careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endeuour to proceed farther to finde out the power of Religion.

What hee onely lookes vnto.

Therefore where this kinde of vnderstanding dwelleth, there care is had onely to see to disorders against ciuill honesty and common Morall duties, and against courses apparantly dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-sighted Constable, a superficiall fellow in diuine truth, aimeth at no more.

What sinnes he regards not.

The sinnes immediately against God and against his Gospell, as vnbeleefe, impatience,

ence, pride, disdaine, enuy at other mens gifts, presumption of Gods mercie, abuse of his fauours, and many such, hee taketh no notice of, but permitteth them to liue where hee hath to doe, without controule.

4. Chiefe Constable.

4. The *Head or chiefe Constable* is a man of a right and good vnderstanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for hee is studious in both laws, and a good practitioner therein.

Illuminated vnderstanding, & the excellēcie thereof.

This Chiefe Constable is *Illuminated vnderstanding*: this is one, that hath both his eyes to see with, of nature and of grace, he is well read, both in the Common-Law, the Law-Morall, and the Statute-Law,

Law, the law of liberty, the Goſpell of Chriſt, hee hath been a long Practitioner in both, and is called the *ſpirituall man*, who can diſcerne and iudge of all things. 1 Cor. 2.

The place of his common abode and dwelling, is in *Regeneration*, a very healthful, comfortable and commodious habitation. Hee is no ſtraggler, but loueth to keepe home, and to looke to his office. *His habitation is Regeneration.*

Hee hath an excellent Family, his Wife is called *Grace*, his two ſonnes, *Will* and *Obedience*; his three daughters, *Faith*, *Hope*, and *Charitie*; his two ſeruants, *Humilitie* and *Selfe-denyall*; and his two maids, *Temperance* for his Summer-houſe of Proſperity, and *Patience* for his Winter-houſe *His Family*

house of Aduersitie.

The good hee doth.

This *Chiefe Constable*, where he dwels, keepeth very good order, hee suffereth not the Rebell sin to rule and swagger in the Towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *Dauid*, or Pride of heart, as once in *Hezekiah*, or Enuie, as once in *Miriam*, or such like happen to be found where he hath to doe, he speedily sendeth them packing. For though they may at vnawares perhaps creepe in, and be found where he dwelleth, in some Street of his Towne, yet they get there no abiding place: Though hee cannot euer and at all times preuent their creeping in, yet hee alwaies taketh care that they

settle

settle not themselues where he hath to doe, but will dislodge them whereſoeuer hee ſhall finde them: for he is very carefull in his office, to diſcharge it to the vtmoſt.

This *Chiefe Conſtable* is he to whom *Godly-Ielouſie* bringeth his Warrant, to ſeeke out the Rebell ſinne and to attach him.

This Conſtable hauing receiued the Warrant, preſently addreſſeth himſelfe to make the ſearch. But for that ſin is Maſterfull (eſpecially euery * capitall ſin, which is attended on by many other) and will not eaſily ſubmit, but dare make oppoſition againſt authority, till he be ouermaſtered: therefore this man takes with him ſufficient company, to watch ſinne for eſcaping,

This is that which apprehendeth ſin.

* *Which hath antecedent, concomitant, & ſubſequent ſins.*

escaping, to goe very strongly to attach him, and to hold him when they haue him, so as neuer a friend may dare to side with him.

Aydants. Two Seruants.

First, he taketh his owne two seruants, *Humilitie* and *Selfe-deniall*, which euer in euery search necessarily attend him.

2. Neighbour. Godly-Sorrow, and his seuen Sons.

Then going together, hee calleth vpon his next neighbour, *Godly-sorrow* with his seuen sonnes, ready to beare them company. 2 Cor. 7. 11.

1. Care.

The first of these is *Care* to finde out sin, that it may not be hid.

2. Cleering.

The second is *Cleering*, which, when he espieth sinne, will not winke thereat, nor partake with it.

3. Indignation.

The third is *Indignation*, a fierce fellow, which can neuer looke

looke vpon any sin, but with a godly anger.

The fourth is *Feare*, not naturall or dastardly feare, nor seruile feare, all too base-minded to attach sinne, but such a feare as maketh him to stand in awe of God, reiecting all fellowship with the wicked and partakers with sinne. 4. Feare.

The fift is *Vehement desire* to apprehend sinne, to be in Gods fauour, in loue with the godly, and free from his owne corruptions. This is a stirring fellow. 5. Vehemẽt desire.

The sixth is *Zeale*, who dare seaze vpon euen the most Capitall Rebell, for hee is like to *Phinees*, ready to thrust him thorow, and to kill him whereſoeuer he findeth him. 6. Zeale.

The

7. Reuenge.

The seuenth is *Reuenge*, who answereth to his name, for hee desireth to pay sinne home for the wrong hee hath done him, and would haue him proceeded against to the vttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *Chiefe Constables* commaund, to leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebell, and strongest Theefe. What sin in the soule is it, which this Chiefe Constable with his men, his neighbour *Godly sorrow*, and his seuen sonnes cannot ouer-master, and leade by Gods grace captiue, and make it the kings Prisoner?

As the Constable goeth with these his many neighbours,

b ours, and with his owne ſeruants, to the number of ten beſides himſelfe, a couple of buſie fellowes vncalled thruſt in themſelues to increaſe the number.

A couple of buſie fellowes.

The one of theſe is *Selfe-loue*, a peſtilent fellow: for he not onely can hinder the Conſtables diligence in taking paines to ſearch, but in ſearching to be too partiall, and ouer-reſpectiue to himſelfe, if the ſinnes ſought after be either pleaſurable or profitable: but alſo withall, hee can dull the ſpirit of *Godly-ſorrow*, and do his ſeuen ſonnes very great miſchiefe, as by their confeſſions afterward it doth appeare.

1. *Selfe-loue, what euill hee doth.*

Therefore when the Conſtable *Vnderſtanding* eſpieth him, hee commandeth forthwith

Selfe-denial remoues him.

with his seruant Selfe-denial to put him out of the company for hindering the search.

2. Selfe-conceit, and the mischiefes thereof.

The other is *Selfe-conceit*; the former lewd companion disordereth all the affections; this blindeth iudgement, by the ouerweaning of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if he be not preuented.

This wretched fellow of all wise men is held a foole: for *The way of the foole is wise in his owne eyes, and there is more hope of a foole than of him that is wise in his owne conceit*; and therefore are wee dehorted from being *wise in our owne eyes, or leaning to our owne wisdome*; and a woe is pronounced

Prou. 12.5. & 3.5.7.

Isa.5.21.

ced againſt ſuch: yet is the foole a very dangerous foole, and a knaue too; he wil ſo deceiue by flatterie. Hee will make a man beleeue his *waies to be cleere in his own eyes, when the end thereof is death.* Yea, can beguile a *generation of men, and make them to thinke themſelues pure in their owne eyes and ſight, and yet are not waſhed from their filthineſſe.* Such a conceited foole was the Laodicean Angell.

Pro. 16.2. 25.

Pro. 30.12

Reuel. 3.

The *Conſtable* therefore commandeth his man *Humilitie*, to thruſt this foole and knaue out of their company, before they make ſearch for ſinne: for if theſe be ſuffered to goe along with the reſt, labour is but loſt, ſinne will neuer bee found out and attached.

Humility puts him away.

Now when the *Constable* hath rid away these two troublesome companions, (for they vsually goe together) then he goeth on to the place where he knoweth that sinne hath taken vp his lodging.

The Inne Mistris Hearts house.

The place is a *Common Inne*, an Harlots house called Mistris *Heart*, a receptacle for all Villaines, Whores, and Theeues, and for all dishonest persons whatsoeuer, none denied house-roome or harbour there.

And that shee is such a dishonest woman, is cleere and euident, as in her arraignement shall be fully proued.

Old-man. Ephes. 4. 22.

But to couer her naughtinesse as much as she may, she hath gotten into her house one called *Old-man*, corrupted by her deceitfull lusts, to become

become her husband, when indeed she is his owne daughter, and so liue they in incest together, and keepe rout and ryot night and day. If any honest Traueller (a good and godly motion) happen sometimes to fall in there vhawares, he is straightway denied entertainment. Her answer is by and by, that her lodgings are taken vp for other manner of men, there is no roome for any such troublesome guests as these be: none can be merry for them where they come, hindering all good fellowship.

The house which this Harlotry dwelleth in, hath many in-lets, Fiue doores open for their guests to come in at. These fiue doores are the fiue senses. *Fiue doores*

1. *The doore of Hearing.*

The first is the *doore of Hearing*: the first that euer was open to let in sin, as wee may learne in the Serpents beginning to tempt *Euah*.

Gen. 3.

What euils enter by hearing.

At this doore entreth in Lying, slandering, backbiting, filthy Communication, Flattery, Swearing, Error, Heresie, False-doctrine, Tale-bearing, Blasphemie, and with these enter also ill Opinions of one another, vncharitable iudging, Ill-suspition, rash credulity, and many other sinnes, caused and committed by the tongue, through want of wisdome and charity.

2. *The doore of Seeing.*

The second is the *doore of Seeing*, at this enter in the lusts of the eye; Fornication, Adultery, Couetousnesse, Desire of *Naboths* Vineyard. The marriage of the Sonnes

1 Ioh. 3.

What sinnes enter by seeing.

of

of God with the Daughters of men: *Achans* Theft, who ſaw a wedge of gold, and deſired it, and tooke it: many are the ſinnes which enter in by this doore, through want of Chaſtity and Contentment. Gen.6. Ioſ.7. Pſal.119 37. Iob 31.1.

The third is the *doore of Taſting*; at this enter in Ryot, Gluttony, Drunkenneſſe, Rebellings, and the fruits thereof, Chambering and Wantonneſſe, Prodigality, Quarrelling, and Fighting: and many other curſed effects of ſeeking to ſatisfie the appetite: which the godly man auoideth, and alſo the very occaſion thereof, by Sobriety and Temperance. *3. The doore of Taſting.* *The ſinnes which enter by this ſenſe.* Pro.23.2. 20,21. 1 Cor.5.11

The fourth is the *doore of Smelling*; at this enter in fooliſh Niceties, Perfumings, and other allurements to dali- *4. The doore of Smelling.* Pro.7.17. *What entreth here.*

ance, Effeminateneſſe, and ſuch like.

5. The doore of Feeling. Rom. 13, 13. What entreth here.

The fifth is the *doore of Feeling*; at this doore entreth Wantonnes, Laſciviouſnes, and other fruits of the fleſh.

These bee the doores by which all ſin ordinarily entereth into the Heart, except Originall ſin bred within, and brought from the wombe; as alſo Sathans immediate ſuggeſtions, ſuddenly caſt into the Heart.

Degrees to the heart.

When ſins enter in at any of theſe doores, They firſt come into the *Hall*, where attendeth *Common ſenſe* to welcome them.

Hall-attendant, Common ſenſe.

Then they goe into a *Parlour*, a more inner roome, and there ſtayeth *Fantaſie* to entertaine them.

Parlour attendant, Fantaſie.

After this, they aſcend into an

an vpper *Chamber*, and are there receiued of *Intelligence*, who presently acquainteth Mistresse *Hearts* the Mistresse of the house with it, which is in her *Dyning-roome*, what are the company and number of her guests come in? For this Hostesse is a stately Dame, & is not so boorishly spoken with by and by. Thus as you haue heard, are her guests entertained and brought in vnto her.

Chamber.

Intelligēce.

Dyning-roome.

With her are eleuen daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her selfe.

Mistris Hearts Maids.

These eleuen waiting-Maids, are the eleuen passions of the Heart, corrupt, disorderly and immoderate wantons, which be these.

11. Passiōs.

The first is *Loue*, set all on pleasures, profits, honours,

1. Loue.

and wholly vpon worldly and fleshly Vanities; contrary to that in 1 Ioh. 2. 15. *Loue not the world, nor the things that are in the world.*

2. *Hatred.* The second is *Hatred*, which is contrary to *Loue*, setting it selfe against Gods Word, good men, and good things; a mischieuous maid euer setting one another at oddes, and disquieting often the whole house and the table of guests.

3. *Desire.* The third is *Desire*, neuer content, but would haue sometimes this, and then that, now here, now there, neuer resting, neuer satisfied with either riches or honours, or varietie of pleasures.

4. *Detestatiõ* The fourth is *Detestation*, contrarie to *Desire*, which loatheth and cannot endure

good

good counſell, good company, godly conference, much leſſe reproofe or any oppoſition in her waies.

The fift is *Vaine-hope*, which poſſeſſing the heart, maketh it fooliſhly preſumptuous. 5. *Vaine-hope.*

The ſixt is *Deſpaire*, contrary to Hope, which cauſeth acts againſt reaſon, againſt nature ſometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas*, who killed themſelues. It alſo maketh men runne into diſſolute and rebellious courſes, euen to walke wilfully on in euill, as being without hope. 6. *Deſpaire.* Ier. 18. 12.

The ſeuenth is *Feare*, which paſſion doth ſo ſlauiſhly captiuate the minde, as it will make a man forget his dutie to God, ſo as hee may eſcape danger with men, as it did *Peter*, 7. *Feare.*

ter, and *Pilate*: and is euer a falſe friend in aduerſitie.

8. *Audacity* The eighth is *Audacity*, contrary to Feare, which maketh a man foole-hardy, without deliberation to thruſt himſelf into imminent dangers, as it did the Iſraelites.

Numb. 14 40.

9. *Ioy*. The ninth is *Ioy*, which cheereth a man when he hath that which hee delighteth in, be it neuer ſo ill, as it did the inhabitants of the earth at the deſtruction of the two Prophets.

Reu. 11. 10

10. *Sorrow*. The tenth is *Sorrow*, contrarie to Ioy, which afflicteth the ſoule, cauſing weeping and wailing, lamentation and mourning, often with an outcry, as in the land of Ægypt.

Exod. 12. 30.

11. *Anger*. The eleuenth is *Anger*, which commeth vpon a man, not

not onely for apparant iniurie, as on *Dauid* against *Nabal*, but vpon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

1 Sam. 25.
Hest. 3. 5.
2 King. 5. 13.
1 King. 22

There is no passion contrarie to this: for though quietnesse be contrary to Anger, yet its no passion: therefore they are but eleuen as *Thomas Aquinas* reckons them.

In his Summes.

Besides these attending very diligently on Mistris *Heart*, she hath a man-seruant called *will*.

Mistris Hearts Man-seruant.

This *will* hath three at command vnder him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlaine. All these are at Mistris *Hearts* & her Maids commands.

Will is made the seruant to all.

If

Loue.

If *Loue* in a Maid affect a young man, though all her friends bee against it: yet marke how shee sets *will* on worke for her. I *Will* haue him (saith she) though I neuer haue good day with him. *Will*, heere must make the match against all gaine-saying. *Iudah* he lusted after one he saw in the way (not knowing it to be *Tamar:*) *Will* must heere make the filthie bargaine. What, saith shee, wilt thou giue mee? I *will* (saith he) giue thee a Kid.

Gen. 38. 16.

Hatred.

As Loue sets *Will* a worke, so doth *Hatred*, as we may see in *Esau*, I *will* kill my Brother *Iacob*. So doth *Desire*, as in *Adoniah*, who said, I *will* be King. In *Gehezi*, greedie of gaine, I *will* run after him: *will* heere made the feet to runne, the

Gen. 27. 41. 1 King. 1. 5 2 King. 5. 20.

the tongue to speake, the hands to receiue. So in *Iudas*, to betray Christ, *will* must do it. What *will* you giue mee, and I *will* deliuer him into your hands? Thus to these and all other Passions, this *Will* is made a packe-horse, a slaue, and without him they can doe nothing. *Will* is the man that must euer doe the deed for euery Passion, though they be contrarie one to another: miserable is his seruice, that must bee commanded by so many Mistrisses, & so disagreeing among themselues one from another.

Mat. 26. 15.

When the *Heart* hath entertained her guests thus as you haue heard, and receiued them into her *Dyning-roome*, prouision is presently made for

The hearts prouision for sinnes.

for them, yea she hath it euer ready for them, as neuer being without many guests.

Table, *Instability.* The *Table* is spred, which all must sit at, and this Table is *Instability*: for inconstant are the thoughts of the whoriſh Heart.

The Table therefore is not square, but round, turning about both for more company, and also that her guests may take their places euery one of them as they come without discontent.

For albeit there be degrees and differences of sinnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her than at another, as guests do that sit at such a round Table.

Table-cloth, *Vanity.* The *Table-cloth* that coue-

reth

reth it is *Vanity*: for vpon *Inſtabilitie* with ſuch vicious gueſts, what can there be but *Vanitie*? This *Salomon* found in all his Inuentions, Eccleſ. 1.

The *Bread* ſet on the Table, is the *Fitneſſe of euery ſins proper obiect*, without which, ſin Actuall can no more liue than a man without bread. *Bread.*

The *Salt* which ſeaſoneth ſins appetite to feed it ſelfe is *Opportunitie*, for time, for place, for perſon; this ſharpneth ſin to be working, as the appetite to receiue food, when it is well ſeaſoned. *Salt.*

The *Trenchers* to eate on, are *Strength* of euery mans Nature to act ſin. *Trenchers.*

The *Napkins* to make cleane their hands & mouth in eating, are the pretended ſhewes of Vertue, contrary to theſe *Napkins.*

these Vices, by some good workes (so they wipe their mouthes, as the Harlot in the Prouerbes) and by some good deed of either one kinde or other outwardly done: and thus they wipe cleane their fingers, and will not be thought to be the vncleane persons which they are taken for.

Dishes of meate.

The *Dishes* of Meate set before them, are onely three.

1. Is the lusts of the Flesh.

The first is the *Lusts of the Flesh*, and this is serued vp in the *Plate of Pleasure*.

Who eats of this.

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2. Lusts of the Eyes.

The second Dish is *Lust of the eyes*, and this is serued vp in the *Platter of Profit*.

Who feeds on this.

Hereon feedeth Couetousnesse,

tousnesse, Vsurie, Oppression, Briberie, Extortion, Vnhonest gaine, and such like. Of one of these two Dishes doe all sinnes taste, except the sin of Swearing, in which is lewd prophanenesse of Heart, but neither pleasure nor profit as in other sinnes: though by swearing vngodly men sometimes in buying and selling make gaine vniustly.

The third Dish is *Pride of life*, and this is serued vp in the *Charger of worldly Estimation*. This is a very windy meate, which puffeth vp the minde with vaine-glory of an empty title of some honour, as a bladder is with winde, and yet is very costly feeding. 3. *Is the pride of life.*

On this Dish feedeth Arrogancie, Pride of spirit, Lande of Eminencie, Desire of *Who feeds on this.*

of Superiority, and Outward Reuerence, and such like, for which they are made to pay well.

Drinke. The *Drinke*, which they drinke to make them digest their meate, is but *Pleasurable-nesse of sin* for the present.

Waiters. The *Waiters* at this Table to giue attendance that nothing be wanting, are the *eleuen Maids*, with *Will* their man.

How Mistris Hearts Maidens humour their guests. These Harlots humour their guests, and are ready at a becke to giue contentment.

Where *Incontinencie* sits, there *Wanton-Loue* will wait.

Where *Displeasure* is, there *Hatred* will attend.

Where *Couetousnesse* is, there vnsatiable *Desire* will bee.

Where *Flattery*, that base-lo humo-

humouring disposition to get grace and fauour fitteth, there *Feare* to offend will stand by.

Where *Impatience* takes his place, there *Anger* is ready waiting to doe his will.

Where *Inconsiderateneſſe* sits, there *Audacitie* and Foole-hardineſſe will wait.

Where sullen *Male-contentedneſſe* sits, there *Deſpaire* will soone giue attendance.

Where *Iouialitie* taketh his place, there *Ioy* will bid him welcome.

Where *Credulitie* sits, there *Vaine-hope* will be.

And thus they attend vpon the Table, to giue their gueſts all content to the vtmoſt.

After full feeding, followes the taking away of theſe Diſhes

Taking away, vexation of ſpirit.

shes of Pleasure, Profit and Honour.

Now where *Vanity* was the *Table-cloth*, what can the taking away bee, but *Vexation of Spirit*, as *Salomon* speakes? for it is with these, as with guests in an Inne, all merrie and pleasant while they bee eating and drinking, till the *Chamberlaine* commeth to take away, and giueth them a round reckoning, and then they take to their purses with almost a deepe silence: so vnpleasing is payment on a sudden.

Eccl. 2. 11.

After Supper, *Mistresse Heart* prouideth them their Lodging.

Lodging.

The place they lye in, is but one roome for all their Guests, but it is large enough for all: the roome is

Naturall

Naturall corruption.

In this roome lyeth *Mistrisse Heart*, all her *Maids*, her man *Will*, and all her guests together, like wilde Irish.

With these eleuen Harlots lye these guests in so many seuerall beds.

1. In the Bed of *Loue*, lie Wanton thoughts, Lasciuiousnesse, filthy Communication, Fornication, Adultery, Whoredome, and other sinfull vncleannesses.

2. In the Bed of *Hatred*, do lye Mindfulnes of Wrongs, Ill speaking, Back-biting, Slandering, Railing, Quarrelling, Fighting, Reuenge, Murther, and such like.

3. In the Bed of *Desire*, do lye Couetousnesse, Theft, Opression, Robberie, Fraud, Coozenage,

Naturall corruption.

Seuerall Beds.

Louers Bedfellowes.

Hatreds Bedfellowes

Desires Bedfellowes

Coozenage, and such like.

Detestatiõs Bedfellowes

4. In the Bed of *Detestation*, lye want of Charitie, disunion of Spirits, Discord, plotting of Destruction, and such like.

Vaine hopes Bedfellowes

5. In the Bed of *Vaine-hope*, lye violent assaies, to effect what they hope for: sometimes neglect of lawfull meanes, presumption of mercy, abuse of Gods favour, and prophanesse.

Despaires Bedfellowes

6. In the Bed of *Despaire*, lyeth Male-contentednesse, Vnbeleefe, seruile Feare, and such like.

Feares Bedfellowes

7. In the Bed of *Feare*, doe lye Cowardlinesse, Flatterie, Faint-heartednesse, Hypocrisie and Dissimulation.

Audacities Bedfellowes

8. In the Bed of *Audacitie* lye these, Headinesse, Rashnesse, Daring, Desperate attempts,

tempts, and such like.

9. In the Bed of *Anger* doe lye Impatiencie, Rayling, Backe-biting, Quarrelling, Murther, and such like. *Angers Bedfellowes.*

10. In the Bed of *Ioye* lye Wanton delights, Foolish iesting, Leuity, and a world of Vanity. *Ioyes Bedfellowes.*

11. In the Bed of *Sorrow* lye worldly griefe, vnquietnesse, murmuring, discontentednesse, and such like. *Sorrowes Bedfellowes*

Thus are these lodged in Mistrisse *Hearts* Chamber, and there shee lyeth also with the *Old-man*, and *Will* her man.

The Bed which they lye vpon is *Impenitencie*, and the *Couerings* are *Hardnesse of Heart*, and *Carnall Securitie*, in which they lye snorting carelesly, till the *Chiefe Constable* *The Bed is Impenitency.* *The two Couerings.*

ble come vpon them, and attach them all one after another, the greater *Villaines*, and the leſſer *Threues*, not ſparing any: He feareth not to attach the Capitall, neither paſſeth he by any of their meaneſt aſſociates.

What the attaching of ſin is.

The attaching of ſinne is nothing elſe but the *Apprehenſion of Gods wrath*, ſtriking vs with feare, through the terrour of the Law, and our guiltines of the breach thereof.

For in this ſpirituall attaching, it is as in the attaching of Felons, who knowing themſelues guilty of the breach of the Lawes, are ſtrucken with feare, in their apprehenſion of death, which they know they cannot eſcape.

Theſe

These Theeues thus apprehended, the *Constable* carrieth them to the next *Iustice*, by authoritie of his Warrant.

The Iustice is *wel-informed Iudgement*, able to examine euery Malefactor, that is, euery sinne, brought before him.

Iustice is wel-informed iudgement.

A Iustice of Peace must be a man of wisdome and experience: so this spirituall Iustice must bee a Iudgement well-informed in wisdome and discretion, wisely to proceed against sinne.

What a one a Iustice should be.

It is meet that a Iustice be learned in the lawes to know how to proceed legally: so must this spirituall Iustice bee learned both in the Law and Gospell, to know what sinnes are committed

against either of them, and thereafter to proceed.

A iustice is commonly to be one in that country where he is an Inhabitant: so this Iustice must bee euery mans *Well-informed* Iudgement within himselfe, not another mans: for it is not another mans Iudgement, that can sit downe in his soule, to try and examine his heart and waies, but his owne Iudgement. *For who knoweth what is in a man, sauing the spirit of a man which is in him?*

1 Cor. 2. 11

What his Office is.

The Iustices Office is to preserue Peace, and to see the lawes obserued, and to see to the suppressing of all disorders, routs, ryots, robberies and conspiracies: also to take order for all Vagabonds, stout and sturdie Beggers; yea, to see

see the reformation of all vnlawfull gaming, and euery misdemeanour whatsoeuer, by Law prohibited; contrarie to the Peace of our Soueraigne Lord the King, and the quiet of the Weale-publike; so this spirituall Iustice, his Office is to see Peace kept betweene God and himselfe; to see the Lawes of God obserued, & to see al disorders in his soule, as vagrant thoughts, sturdy resolutions, riotous behauiour, euery misdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the Peace of a good Conscience, and the quiet of the soule; contrarie to the dignities of a Christian, and the honour of our Soueraigne Lord the King, Christ Iesus.

What well informed Iudgement is to doe.

How to deale with a Malefactor.

When a Malefactor is brought before a Iustice, the Iustice is first to examine him, then to set it downe, then to binde some ouer to prosecute against the Felon at the Assises, and lastly, in the meane space to send him to the Goale, if he be not baileable.

1. Examine

1. He is (as it is said) to examine the party apprehended and brought before him, & to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, euident signes, the fruits and effects thereof; so this spirituall Iustice is to examine sin.

Examine sin in 8. things.

1. Name and nature.

1. To know the name and nature thereof, and to what Commandement it belongeth,

geth, so that he may consider what Statute of God is broken.

2. What were the *Occasions* offered, as *Dauid*, by looking out, saw *Bathsheba* washing her selfe. 2. Occasiõs.

3. What were the *Causes* mouing thereto, as Enuie in the Iewes to put Christ to death, and in *Cain* to kill *Abel*. 3. Causes.

4. What are the seuerall *Sorts* vnder one and the same Capitall sin: as vnder Theft, Couetousnesse and Coozenage; vnder Adultery, Fornication, Selfe-pollution, &c. 4. Kinds.

5. What be the *Degrees* in the same sin; as in stealing, not from the rich, but from the poore; not from a stranger, but from a Christian 5. Degrees.

brother, from Father and Mother: So committing vncleanneſſe, not onely with one of no kinne, but with one nigh in bloud: in killing not an vnknowne perſon, but againſt nature, his Father, Mother, his Wife, his childe, himſelfe.

6. Concomitance. 6. What ſins accompanied the ſame: as the making of *Vriah* drunke, and the murthering of him, accompanied *Dauids* adulterie.

7. Signes. 7. What are the *Signes* thereof, as the rouling eye, filthie ſpeech and wanton dalliance, are ſignes of adulterie: all ſuch ornaments and vanities of which *Eſay* ſpeaketh, are enſignes of Pride.

8. Fruits. 8. What *Fruits* and effects did follow thereupon: as from Will-worſhip and Idolatrie com-

commeth ignorance of God: from this libertie to sin; from this obstinacie, from this contempt of Gods true worship, and sincere professors thereof; and from this at last comes bloudie persecution.

2. In Examining, the Iustice is to set downe the Examination and Confession of the partie: so this spirituall Iustice, after he hath thus examined his waies, hee is to set it downe: This is a *Serious consideration* of all his sinnes and offences, and such a remembrance of them, as may make a man to forsake them, and to turne his feet vnto Gods Statutes, as *Dauid* did. The Examination without this, will bee in effect as nothing: this must not therefore be at any hand omitted.

2. *Write the Examination.*

Psal. 119. 56.

3. Bind ouer

3. The Iustice is to binde some ouer to prosecute against the Felon, at the next Assises and Goale deliuery: so doth this spirituall Iustice binde ouer *True Repentance* to follow the Law, and to giue euidence against this *Felon, Sinne*; which he is very ready to doe; for it cannot be, (if a mans iudgment be well informed vpon serious examination with a carefull and considerate remembrance of all his sins) but that hee must needs perforce bee made to sorrow for them, and vpon true repentance, pursue them to the death with a deadly hatred.

True Repentance followes Sin to the death.

4. The Iustice finding the offender not bayleable by Law, he maketh his *Mittimus* to send him to the Goale, there

4. The Mittimus.

there to be in durance to the next Assises: so this spirituall Iustice doth: for he knowes by the Law of God, that *the reward of sinne* (of what kinde or degree soeuer, greater or lesse, though but in thought) is not baileable by any man. No man is able to answer God for the least deuiation from Gods Law, for if hee continue not in all things which God commandeth, he is accursed.

Rom.6.23
Gen.2.17.
Ezek.18. 20.
Deut 17.
Gal.3.

Therefore none being sufficient to lay in baile to answer God for the sin, nor sin in it selfe baileable, he maketh his *Mittimus*, and deliuereth it into the *Constables* hand, to carrie him to the Goale.

Psal.49 7, 8.

The *Constable*, you haue heard, is *Illuminated Vnderstanding*.

Mittimus:

The *Mittimus* giuen him, is *the actiue power of the VVell-reformed Iudgement*, forcing the exercise of the Vnderstanding against sin, to finde out remedies to keepe it vnder.

Chiefe Gaoler. Master New-man.

The *Chiefe Gaoler* is *Master New-man*, placed ouer the prisoners, and made the *Gaole-keeper* by the Sheriffe; for the prison is his, and hee is to answer the King for them

Eph. 4. 24.

Sheriffe is True Religion.

The *Sheriffe* is *True Religion* wrought in mans soule.

Vnder Sheriffe. Holy Resolution.

The *Vnder-Sheriffe* is an *Holy Resolution* to performe what the Sheriffe commandeth, and what hee is by his Office to doe.

If any Prisoner, *Sin*, breake out, the *Sheriffe*, *Religion*, must beare the blame, saying, This is your Religion, is it?

The

The *Gaole* is *Subiection*: for, saith the Apostle, (as if he were the Gaoler) *I keepe vnder*: here is the keeper: *my body*; here is the prisoner: *and bring it in Subiection*; here is the prison. When sinne is brought vnder subiection, that it doth no more reigne, (as it doth in all naturall men, but not in the regenerate) then it is put in prison, but not before.

Gaole is Subiection.

Now the Chiefe Gaoler, *Master New-man*, hath with him three *Vnder-Gaolers* to looke well to the Prisoners, and all little enough, they be so many and so exorbitantly vnruly, ready to breake prison daily, if they be not diligently seene vnto.

3. Vnder-Gaolers.

This *Master New-mans* three Vnder-Gaolers are his Hands,

Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by S. *Paul* in his Epistles.

Eph 4 24. Col. 3. 10.

1. *Knowledge, what prisoners he lookes vnto.*

1. Is *Sauing Knowledge.* This lookes to these sorts of Prisoners: Ignorance especially wilfull, Error, Vaine opinions, Iangling Sophistrie, false Doctrine, Heresies, Doctrine of diuels, and such like.

Col. 3. 10.

2. *Holines, what prisoners hee seeth to.* Ephes. 4. 24.

2. Is *True Holinesse:* he looketh to all the transgressors of the first Table: as to Atheisme, Paganisme, Iudaisme, Turcisme, vnbeleefe, desperation, presumption, confidence in strength, riches, places, policy, and multitude: so also to Will-worship, Imagery, meere outward seruice without the inward, Papistry, and

and all corruptions of Gods Worſhip: likewiſe to Blaſphemy, raſh ſwearing, falſe ſwearing, curſing, idle talke of God, contempt of his Word and Workes, a Vicious life. Laſtly, to Sabbath-breaking, neglect of publike worſhip, prophaneneſſe, perſecution of the truth, and to an infinite number of other ſins againſt God and true holineſſe.

3. Is *Righteouſneſſe*: this lookes to all the ſins againſt the ſecond Table; as to rebellion, diſobedience, murder, malice, adultery, fornication, theft, and coozenage, to falſe-witneſſe-bearing, to backbiting, to diſcontentment, and to al other tranſgreſſions, many and manifold, comprehended vnder theſe Commandements.

3. *Righteouſneſſe, what priſoners hee takes care of.*

Now

Sins be vnruly.

Now because these prisoners be vnruly, if there be not a strict hand kept ouer them: therefore lest they should at vnawares breake forth, to the danger of the *Sheriffe Religion*, the Gaoler *Master Newman* hath Fetters, Gieues, Bolts, and Manacles to hold them in, and to haue them at commandment.

Spirituall Bolts and Fetters.

And they are these: *Respect* vnto the Commandements of God in all our waies: *Holy Meditations*; lawfull *Vowes*, Religious *Fasting*, feruent *Prayer*, and conscionable *Practice* of our Christian duties to God and man. All these are strong chaines and linkes, to keepe vnder and to fetter the body of sin, and all the fruits thereof, and to hold them in subiection, to keep the whole

man

man in Obedience vnto God, when they bee fastned and knocked on by the Hammer of Gods Word, and the effectuall power thereof.

Gods Word an hammer. Ier.23.29.

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison be strong: for the Prisons of the best Keepers that euer were, haue beene broken: Drunkennesse brake out from *Noah*, rash and vnaduised speeches from *Moses*, Idolatrie from *Salomon*, Adulterie from *Dauid*, cursing and false-swearing from *Peter*.

Prison to be seene to.

Therefore the *Gaoler*, *Master New-man*, must looke daily to the Prisoners, and to see the Prison house sure; and to doe this,

Doores of the Prison to be fast locked with seuerall keyes.

1. He must see the doores, which

which are his senses, to bee shut, and to haue a care to locke vp *Taste* (that Drunkennesse and Gluttony breake not out) with the *key* of Moderation in eating and drinking. To locke vp *Hearing* (that Credulity breake not out) with the *key* of Trying before we trust. To locke vp *Seeing* (that Vncleannesse breake not out) with the *key* of Continencie; and to barre this doore fast also with Contentation, that Couetousnes breake not forth.

Lewd Co-panions.

2. In the next place hee must take heede that no lewd Companions lurke about the prison house, either by day or by night, lest they cast in Fyles, to file off the bolts; or pickelockes to open the doores, to let the Prisoners escape. These

These lewd Companions are the *Diuell*, the *wicked*, and our owne *Corrupted Reason*. Their files and picklockes are *Suggestions* from Sathan, euill counsell from Men, Worldly, and fleshly Arguments of our own inuentions, to make no conscience of sin, but to file off all those bolts, and to open the doores of Senses, that sinne may breake loose, and get out of subiection, to the Goalers ouerthrow and vtter vndoing, if diligent watch be not kept.

Files and picklocks.

3. Hee must see to the Walls of the Prison, that they bee strongly built with good stones cemented together. These are Morall Vertues, and Euangelicall Graces, by which, as by Walls, our Sinnes and our naturall

Walls, whereof built.

naturall Corruptions are kept in. Though *Master Newman* locke and barre the doores, yet if the Walls bee weake, the Prisoners may get out.

Foundation of subiection. Rom. 6.

4. And lastly; hee must looke well to the Foundation of the house, that it bee not vndermined. The true Foundation of Subiection of Sin, is the Power of the death of Christ, and of his Resurrection, into whom by Faith, through the Operation of his Spirit, by the Word, we are ingrafted.

This must not be vndermined by the Popish Doctrine of Free-will, and Abilities of our selues to ouer-master sin.

All these things well and diligently looked vnto, the Prisoners will bee kept safe in the

the Gaole vnder *Master Newman*, vntill the time of the Assises.

And thus much for the first part of my Text, the Searching, the Attaching, and Imprisoning of Sinne. The other part, which is the *Tryall*, followeth.

THE

THE SECOND PART.

AT the time of Assises by the Kings appointment, commeth the *Iudge*, attended on by the *Sheriffe*, the *Iustices* of the Peace, and such as necessarily are to be there, for the dispatch of such businesses as come to bee tried and adiudged.

Assises, the time of triall.

The *Iudge* comming in place, hee hath his *Seat* or *Bench*, and being set, the *Commission* is read.

The Iudge is a Iudge of *Oyer*

Oyer and *Terminere* in the Circuit where hee is appointed to sit. The Iudgment here is absolute, without any appeale from his Sentence.

The Iudge spiritually vnderstood, attended vpon by *Religion* the Sheriffe, and the *Vnder Sheriffe* Resolution, is *Conscience.*

Iudge is Conscience.

From this Iudgement is no Appeale, for he is in Gods stead, therefore must his Sentence stand, and we must submit to it.

Bench is Impartiality.

The *Seat* or *Bench* on which this Iudge sitteth, is *Impartialitie*; for Conscience well-informed, will iudge in Righteousnesse and Truth, without al partialitie, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him,

him, neither doth hee pitty the person of the poore, to giue for pitty an vniust Sentence; but as the truth is, so speaketh he.

The *Commission* is the Actiue power of Conscience, giuen of God by his Word, to condemne the nocent, or to quit the innocent, except this Commission bee lost.

Commissiõ actiue power of Conscience.

Sometimes it is lost, as when conscience is *dead*, as in all ignorant persons, or *seared* with an hot yron, as some mens haue beene and are; such as fall from the faith and are past feeling, by reason of the blindnesse of minde, and hardnesse of heart: or else *benummed*, as in those that fall into some grieuous sin, as did *Dauid*, who lay therein, vntill *Nathan*

Commission lost, is the dead, seared, or benummednesse of Conscience.

1 Tim. 4. 2. Eph. 4. 19

Nathan found the Commission, and acquainted him with it, when he said, *Thou art the man.*

2 Sam. 12. 7.

If the Commission be lost, the Power of Conscience lyeth dead, seared and benummed, then the Iudge can do nothing till it be found: and being found, it is read openly.

Reading the Commission.

The reading of this Commission before the whole Countie, is *Euery mans experimentall Knowledge of the power of Conscience*, by which is acknowledged his Authoritie, to sit as Iudge ouer euery thought, word and deed of man.

Circuit, in which Conscience sits and iudgeth

The *Circuit* of this Iudge is his *Owne Soule*, he is not to sit and iudge of other mens thoughts, words, or deeds but of

of the thoughts, words, and deeds of that man, wherein he is. A mans owne Conſcience is Iudge of himſelfe; to iudge another is out of his Circuit, neither hath he any Authority from the King of Heauen, to inable him ſo to doe, Knowledge may goe out to ſee and diſcerne of other mens waies, but Conſcience keepeth euer at home, and ſits within to iudge of that mans courſes, whoſe Conſcience he is. Conſcience onely troubles a man for his owne ſinnes, it cannot for another mans, but as farre forth as hee hath made them his owne, and being acceſſarie to them by *commanding*, *alluring*, *counſelling*, *commending*, *excuſing*, *defending*, or *winking thereat*, when hee

Acceſſaries to ſinne.

ought by his place to haue punished the same.

Oyer and Terminere.

This Iudge in this Circuit is Iudge of *Oyer* and *Terminere*; He will heare before hee doth iudge, and he will truly then iudge as he heareth; for as he is impartiall in iudging, so is he prudent and carefull to know what and whereof to giue sentence, before he doth iudge. This is the Iudge.

Iustices of Peace.

The *Iustices of Peace* in the Countie are there, and doe sit with the Iudge, and are in Commission with him. Of these some are of the *Quorum*, and of better ranke, some are meaner Iustices, and take their place lower.

Iustices of the Quorum.

The Iustices of Peace in the Soule of better ranke, are *Science, Prudence, Prouidence, Sapience*: the Inferiours are

weake

weake wit, common Apprehension, and some such like.

These Iustices haue their Clerkes, there ready with their Examinations and Recognizances. *Iustice Science*, his Clerke is *Discourse: Iustice Prudence*, his Clerke is *Circumspection: Iustice Prouidence*, his Clerke is *Diligence: Iustice Sapience*, his Clerke is *Experience: Iustice Weak-wit*, his Clerke is *Conceit*: and *Iustice Common-Apprehension*, his Clerke is onely *Sense*; a couple of poore Iustices. *The Iustices Clerkes.*

With the Iudge and Chiefe Iustices are in Commission, the *Kings Sergent*, and the *Kings Atturney*.

The Kings Sergeant is *Diuine Reason*, a man of deepe iudgement in the Lawes of his Soueraigne, swaying *Kings Sergeant.*

much with the Iudge.

Kings Atturney. The Kings Atturney is *Quick-sightednesse*: both are excellent helpes and Assistants to search out, and to handle a Cause before Iudge *Conscience*.

For *Quick-sightednesse* will soone espy an error in pleading, and *Diuine Reason* will inforce a iust conclusion, and so moue the Iudge to giue sentence according to equitie and right. If these should be wanting, many matters would goe amisse.

Clerke of Assises. There is also the *Clerke* of the *Assises*, the keeper of the Writs, that hath all the Inditements.

Memory. This Clerke is *Memory*, which retaineth all those names of euery sin, with the nature of the Offence: and

what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerke, there is the *Clerke of the Arraignment*, who readeth the Inditements. *Clerke of Arraignment.*

This Clerke is the *Tongue*, making Confession of our sinnes. *Tongue.*

Lastly, there is the *Cryer*. *Cryer.*

This is the *Manifestation of the Spirit*.

Before the Clerke of the Arraignment readeth any Inditement, it is first framed by the *Complainant*. *Complainant*

This *Complainant* is true *Repentance* or godly Sorrow. *Repentance*

The framing of the Inditement is the laying open of sinne, as it may bee knowne and found out to be sinne, according *Framing of the Inditement.*

cording to the true nature thereof.

Grand-Iury.

Moreouer, an *Inquest*, or *Grand-Iury* there must be, by whose Verdict the Offender is indited, and made a lawfull Prisoner; yet is this Inditement no conuiction. What these agree vpon, is deliuered vp in writing to the Iustices. On the backe of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera.*

Ignoramus. Billa vera.

If the former, then the complaint is iudged false; it is left in record, but the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the prisoner brought to the triall at the Barre.

This

This *Grand-Inquest* or Iurie, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

Penmen of Scriptures are the Grand-Iury.

By the Verdict of these, euery thought, word and deed of man, is either freed, or made a lawfull prisoner.

But yet this *Verdict* is no lawfull conuiction of particular men, till they be rightly applyed.

If they write vpon the Inditement or Bill framed, *Ignoramus*; that is, if the holy Scriptures of God declare it not to be a sin, it is no sinne: for *Where there is no Law, there is no transgression.* Not the complaints of all vnder Heauen, not all the Lawes of men, Decrees of Councells, the Commandements of

What Gods word makes not sin, is no Sinne.

Rom. 4.15

Popes, can make that a sinne, which they write *Ignoramus* vpon.

False informers what they be.

Therefore the Bills of Inditement framed by those false Informers before mentioned, *Formality, Worldly wisdome, Luke-warmnesse, Meere ciuill honesty, Machiauilian, Statisme, Libertinisme, Scrupulosity*, and *Papistry*, against *Christian Conference, godly Sinceritie, true Zeale, strict Conuersation, Reformation of disorders*, and the rest, are false accusers, and haue vpon their complaints, written by the *Graund-Inquest*, an *Ignoramus*, and therefore by these worthy Iustices, Iustice *Science*, Iustice *Prudence*, Iustice *Prouidence*, and Iustice *Sapience*, are not to bee admitted, nor Iudge *Conscience* to bee troubled

troubled therewith, though all the Popes, the whole Popish Church, al Popish counsels, and all the Popishly-affected Statists in the world pleade for them, for that thought, word, or deed is no sin, no Breach of Gods Law, on which these write *Ignoramus*; Conscience (as is said) is not to be troubled with such Bils of complaint.

But if these write *Bills vera*, that is, if the holy Pen-men haue set downe any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtill Distinctions of the most learned, no custome, nor any thing else whatsoeuer, can acquit it from sinne, but sin it is, and so must it be taken as a lawful prisoner, to be brought

That which is condemned by God, cannot be dispensed with by man.

to the Barre, and put vpon the Iurie of Life and Death.

The Bill being found true, then they proceed vnto the Arraignement.

The Prisoners are brought forth chained together, and set to the barre before the Iudge.

Prisoners sinnes. The Prisoners are *sins*, (as you haue heard before) the *Old-man*, with Mistris *Heart*, her *Maids*, and *Will* her man.

Bringing forth. Their *Bringing forth* is the Manifestation thereof, by the Gaoler, Master *New-man*, Knowledge, Holinesse and Righteousnesse.

Chained. They are chained; for sins are linked together, as Adultery and Murther in *Dauid*; Pride with Hatred of *Mordecai* in *Haman*; Couetousnesse and Treason in *Iudas*; Coue-

tousnesse

touſneſſe, Hypocriſie and Lying in *Ananias* and *Saphira*; yea the breach of all the Commanndements in the fall of *Adam* and *Euah*. They therefore are brought out *chained together*.

The *Barre* is the *Apprehenſion of Gods wrath* due for ſinne. The Barre.

After all this, when the Priſoner ſtandeth at the Barre, a Iurie for life and death is impannelled, who are for the King, and are ſworne to giue in a true *Verdict*, according to their *Euidence*.

This Iurie is a choſen Companie of excellent Vertues, the fruits of the Spirit, deliuered in by the Sheriffe Religion to be called, and to bee of this Iurie in the behalfe of the Petty Iury.

Kings

Kings Maiestie, *Iesus Christ*, to goe vpon the prisoners, the *Fruits* of the *Flesh*, which stand at the Barre.

Their names being giuen vp, they are called, as the *Clerk of the Arraignment*, the *Tongue*, nameth them; then the Cryer, *Manifestation of the Spirit*, calleth them one by one to appeare, as the Clerke names them; and they are these.

Iurie called by name.

Act. 15. 9. 1. Call Faith. Cryer. *Vous auez* Faith, which purgeth the Heart.

1. Ioh. 5. 3. 2. Call Loue of God. Cryer. *Vous auez* Loue of God, which is the keeping of the Commandements.

Pro. 1. 7. 3. Call Feare of God. Cryer. *Vous auez* Feare of God, which is the beginning of wisdome.

4. Call

4. Call Charity. Cryer. *Vous auez* Charity, which reioyceth in the Truth. 1 Cor. 6. 13.

5. Call Sincerity. Cryer. *Vous auez* Sincerity, which makes a true Israelite, in whom there is no guile. Ioh. 1. 47.

6. Call Vnity. Cryer. *Vous auez* Vnity, which maketh men to be of one heart, and is the bond of Peace. Act. 1. 14. and 2. 1. Ephes. 4. 3

7. Call Patience. Cryer. *Vous auez* Patience, which worketh experience, and by which men possesse their soules. Rom. 5. 4. Luk 21. 19.

8. Call Innocencie. Cryer. *Vous auez* Innocencie, which keepeth harmelesse.

9. Call Chastity. Cryer. *Vous auez* Chastity, which keepeth vndefiled.

10. Call Equity. Cryer. *Vous auez* Equitie, which doth right

right to euery man.

11. Call Veritie. Cryer. *Vous auez* Verity, which euer speaketh truth.

12. Call Contentation. Cryer. *Vous auez* Contentation, which euer rests satisfied.

Then the Clerke saith Countes.

And so the Cryer saith to them, Answer to your names.

Then the Clerke nameth them, and the Cryer telleth or counteth them.

Faith, one. *Loue of God*, two. *Feare of God*, three. *Charity*, foure. *Sincerity*, fiue. *Vnitie*, sixe. *Patience*, seuen. *Innocencie*, eight. *Chastitie*, nine. *Equity*, ten. *Veritie*, eleuen. *Contentation*, twelue.

Then the Cryer saith, Good men and true, stand together, & heare your charge.

With

With all these Graces should the soule of man be endued to proceed against sinne, we should be able to say, that we haue them by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them, as the good and true gifts and graces of God; which haue a charge giuen them, which is euery grace his proper gift, and all coniointly haue power to discerne of any sin, and to giue a iust verdict thereupon.

Graces wherewith we should all be qualified.

The charge what it is.

This Iury, thus called and impannelled, are commanded to looke vpon the Prisoners at the Barre, vpon whom they are to goe.

The Iury, looke on the Prisoners.

This is when wee oppose Vertues

Vertues to Vices in our meditation, that so by the excellency of the one, we may see the foulenesse of the other, and so come to the greater loue of Vertue, and to the more deepe hatred of Vice. This is the Iury of vertues profitable looking vpon vices the prisoners at the Barre.

Iury of vertues.

The prisoners, though they stand together, yet are they to answer one by one.

A distinct knowledge of sin necessary.

So sins must distinctly one by one be arraigned: for we cannot proceed against sinne, but vpon a particular knowledge thereof.

A generall, and so a confused notion of sin (which yet is that which is in most men) will neuer make a man truly to see how his estate standeth with GOD, and so to

to bring sinne vnto death.

The Prisoners, at the sight of the Iury, and naming of them, haue leaue to challenge any of them; if they can giue good reasons against this or that man, they are put off the Iurie, and other chose in their stead.

Iury challenged.

These prisoners seeing such a Iurie, presently begin to challenge them.

What vertues and vices bee in opposition.

Vnbeleefe he cryeth out against *Faith*, as his Enemie. *Hatred of God*, against the *Loue of God*, as his Enemie. *Presumptuous sinning*, against the *Feare of God*, as his Enemie. *Cruelty*, against *Charity*, as his Enemie. *Hypocrisie*, against *Sincerity*, as his Enemie. *Discord* against *Vnity*, as his Enemie. *Anger*, *Rage*, and *Murmuring*, against *Patience*, as their

their Enemy. *Murther*, *Fighting*, and *Quarrelling*, against *Innocency*, as their Enemie. *Wantonnesse*, *Adultery*, *Fornication*, and *Vncleannesse*, cry out against *Chastity*, as their deadly Enemie. *Coozenage*, *Theft*, and *Vniust dealing*, against honest *Equity*, as their Enemie. *Lying*, *Slandering*, and *False-witnesse-bearing*, against *Verity*, as their mortall Enemie. And lastly, *Greedy desire*, *Couetousnesse*, and *Discontentment*, cry out against *Contentation*, as their Enemie.

All these together challenge the whole Iury, crying out and saying, (Good my Lord) these men are not to be of the Iury against vs; for your Lordship knoweth very well, and none better, that they

they are all of them our deadly Enemies. Your Honour knoweth, that euery one of them hath petitioned to the Lord *Chiefe Iuſtice* very often and importunately, to binde vs all to the good behauiour, and to caſt vs into priſon, as wee haue beene by their meanes. They haue made *Maſter New-man* the Keeper and his vnder-keepers to deale very hardly with vs.

Vertue binds corruption to the good behauiour.

It is well knowne (my Lord) that *Chaſtity* procured *Maſter New-man* almoſt to famiſh *Incontinencie* to death. Good my Lord, conſider of vs, theſe are our moſt bloudy and cruell enemies: We appeale to your Lordſhip, to God and to all good men, that know both them and vs, that it is ſo.

Our

The Prisoners Petitiō to the iudge

Our humble suit to your Lordship therefore is, that more indifferent persons may bee chosen to goe vpon vs, else wee are all but dead men. Wee doe know (my Lord) that there are heere many other of very good and great credit in the world, fit to be of this Iurie, men very well knowne to your Lordship, and to Master Sheriffe, and the Worshipfull Gentlemen. These are men of worth, (my Lord) of farre more esteeme euery where, than these meane men heere, picked out of purpose by Master Sheriffe. These (my Lord) of the Iurie, are men of small reckoning in the Country. These liue scattered here and there, almost without habitation, except in poore Cottages;

ges; so as we maruell (my Lord) how they can bee brought in for Free-holders, hardly any one of them is of any account with men of great estates, and of worth, in the Land. Good my Lord, consider of vs.

Then the Iudge asketh them, what those men be, of whom they speake, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist*, *Master Doubting*, *Master Opinion*, *Master Careless*, *Master Chiuerell*, *Master Libertine*, *Master Laodicean*, *Master Temporizer*, *Master Politician*; *Master Outside*, *Master Ambodexter*, and *Master Newtralitie*, all (my Lord) very indifferent men betwixt vs and them, Gentlemen,

Indifferent Gentlemen

men, Free-holders, of great meanes; we beſeech you (my Lord) to ſhew vs ſome pitty, that they may bee of the Iurie.

The Iudge informed by thoſe worthy *Iuſtices of the Quorum*, concerning theſe men ſo named by the priſoners, and knowing the honeſtie and good credit of the choſen Iurie; their exceptions againſt them are not admitted of, and ſo theſe indifferent Gentlemen are paſſed by.

The Clerke therefore is commanded to goe forward, and then he readeth the *Inditement* of euery one in order, one after another, as they be called forth by name, and ſet to the Barre.

The firſt which is called out,

our, is the *Old-man*.

Then saith the Clerke, Gaoler, set out *Old-man* to the Barre. 1. *Old-man arraigned.*

Then he is brought to the Barre, and commanded to hold vp his hand, and his Inditement is read.

Old-man, thou art indited here by the name of *Old-man* of the *Towne of Euahs Temptation*, in the *Countie* of *Adams consent*, that vpon the day of *Mans fall* in Paradise, when he was driuen out, thou diddest corrupt the whole nature of man, body and soule, leading all and euery of his Posterity, comming by generation, with the body of sinne; making him indisposed to any thing that is good, framing lets to any holy duty, & polluting his best actions, but *His Inditement.*

but making him prone to all euill, bringing him captiue to imperious lusts, and so causing him to liue in continuall rebellion against God, contrary to the Peace of our Soueraigne Lord the King, Iesus Christ, his Crowne and Dignity.

What sayest thou to it?

Hee pleades Not guilty, and so puts himselfe to the Triall.

Euidence. Then the Cryer calleth for euidence against the Prisoner.

Dauid. Then commeth forth *Dauid*, whose *Euidence* is this: *I was shapen in Iniquity, and in sin hath my Mother conceiued me.* *Iob* is this; *Hee cannot be cleane that is borne of a Woman.* *Isaiah*, his Euidence is, *That all are transgressours from the wombe.*

Psal. 51. 5.

Iob 25. 4.

Isa. 48. 8.

wombe. Saint *Pauls* Euidence is most cleere; for being asked what he could say? Hee answered, (My Lord) this *Old man* hath bin the death of very many. I haue wofull experience of him, *a wretched man hath he made me. He tooke occasion by the Commandement, to worke all concupiscence in me. He destined me and slew me, wrought Death in me, so that in my flesh dwelleth no good, but when I would doe good, euill is present with me, so that through him, the good I would doe, I cannot, and the euill I hate, that I doe; Hee maketh warre against the law of my minde, and bringeth me into captiuitie to the Law of sin.* Thus (my Lord) is in me the *Body of Death*, from which I desire to bee deliuered: and

Saint Paul.

Rom. 5. 15

Rom. 7. 8. 11. 13. 21. 15. 19. 23.

this is that I can say.

Verdict. The Euidence being thus cleere, the Iury presently being all agreed, giue in their *Verdict*, and being asked what they say of the prisoner at the Barre, guilty or not, they answer, *Guilty*.

Then hee asketh what hee can say for himselfe, why sentence should not bee pronounced against him?

Old-mans plea. Good my Lord, saith he, I am wrongfully accused, and am made the man I am not, there is no such thing as *Originall Corruption*.

Pelagius & Anabaptists *Pelagius* Learned man, and all those now that are called *Anabaptists*, (who well enough know all these *Euidences* brought against me) haue hitherto, and yet doe maintaine it, that *sinne commeth by imitation, and*

by Propagation, and in-bred prauity. Good my Lord, I beseech you, be good vnto me, and cast not away so poore an *Old-man:* (Good my Lord) for I am at this day 5557. yeeres old.

Then saith the Iudge, *Old-man,* the Euidence is cleere, those thou hast named, are condemned Heretickes; and as for thy yeeres, in respect of which thou craueſt pitty, it is pitty thou hast beene suffered so long, to doe so great and so generall a mischiefe as these good men do witnesse against thee.

O my Lord, I beseech you then a Psalme of Mercie.

Old-man, the Law of the King allowes thee not the benefit of the Clergie, for

Rom.6.23. *The reward of sin is death:* This is his Maiesties Decree, vnchangeable, as the Law of the Medes and Persians.

Obiect. Good my Lord, that is meant onely of Actuall sin, and not of me.

Answ. That is not so; for Originall sinne is sinne, and all men know, that Children die, that neuer sinned by Imitation, nor Actually, after the similitude of *Adams* transgression.

Rom.5. *And Death goeth ouer all, in as much as all haue sinned.* If sinne were not in Infants, they could not die, Heare therfore thy Sentence.

The Sentence. Thou (*Old-man*) hast by that name beene indited of these Fellonies, Outrages, and Murthers, and for the same arraigned; thou hast pleaded Not-guiltie, and put thy selfe

vpon

vpon the Tryall, and art found guiltie; and hauing nothing iustly to say for thy selfe, this is the Law: thou shalt be carried backe to the place of Excution, and there *bee cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lusts*, of euery one that hath truly put on Christ.

Ephes. 4. 22. Colos. 3. 9. 5.

This Sentence pronounced, the Sheriffe is commanded to doe Execution; which *Religion*, by his *Vnder Sheriffe Resolution*, seeth throughly performed.

The *Executioner* is he that hath put on Christ, Gal. 5. 24.

Executioner.

This Prisoner thus proceeded against, the *Gaoler* is commanded to set out *Mistriſſe Heart* to the Barre, who is commanded to hold vp

Mistriſſe Heart tryed

her hand, and then is her Inditement read.

Her inditement.

Mistrisse Heart, thou art heere indited by the name of *Mistrisse Heart* of *Soule*, in the County of the *Isle of Man*, that also vpon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old-man*, and also *will* thy man, and hast bene so hardened, that thou couldest not repent, & so blinde, that thou becamest past feeling, and hast made men to giue themselues ouer to all lasciuiousnesse, to worke all vncleannesse, euen with greedinesse, to bee also very slow to beleeue all that the Prophets haue spoken: and to be so enraged with choller, sometimes as to runne mercilesly on Innocents to murther them,

Rom. 2.5.

Ephes. 4. 18, 19.

Luke 24. 25.

them, and to cause men most cursedly to depart from the liuing God. Thou hast bene, and art also in confederacie with al & euery euill thought, word, and deed committed against God and Man. Thou hast beene a receptacle of all the abominations of euery sin whatsoeuer, and hast had conference with Sathan to lie vnto the holy Ghost, and for greedy gaine, at the diuels suggestion, hast set some on worke to play the Traitors to the shedding of the innocent bloud of our Soueraigne, contrary to the Peace of the King, his Crowne and Dignitie. What sayest thou to to this Inditement? Guilty, or not guilty?

Act. 7. 54.

Mat. 9. 4 and 21. 34

Ioh. 13. 2. Acts 5. 3.

Ioh. 13. 2.

Shee answers, Not-guilty, and puts her self to the Triall.

Then the Gryer saith, If any man can giue *Euidence* against the Prisoner at the Barre, let him come; for shee stands vpon her deliuerance: then come in such as can say any thing against her, and first is *Moses*.

Hearts accusers.

Moses.

Moses, what can you say against this prisoner? looke vpon her, see if you know her.

My Lord, I know her well enough, she made me and my Brother *Aaron* to speake so vnaduisedly with our lips by her passion, that we could neither of vs be admitted to goe into the land of *Canaan*. This I can say of her, that *euery imagination of her thought is onely euill continually*, and that naught shee hath beene from her

Psal. 106. 32, 33.

Gen. 6. 5. Gen. 8. 21.

her youth vp.

Moſes hauing ended, then ſaith the Iudge, is there any more?

To whom anſwer is made, yes (My Lord) there is *Ieremie* the Propher.

Ieremie the Prophet looke vpon the priſoner, can you ſay any thing on the behalfe of his Maieſtie? *Ieremie.*

My Lord, this I can ſay, *that ſhee is deceitfull aboue all things, and deſperatly wicked:* ſo that no man without Gods ſpeciall aſſiſtance can either finde out her deuices, or eſcape her treacheries. Ier. 17. 9.

And this moreouer I know, that ſhe hath beene ſent vnto and forwarned to waſh her ſelfe of her wickedneſſe: and yet for all this ſhe doth lodge ſtill ill thoughts in her houſe. Ier. 4. 14.

Ier. 7. 24. and 9. 14. and 11. 8. and 13. 10

Yea (My Lord) shee hath seduced many from God, making them to walke after her euill counsels and imaginations, to their vtter destructions. And I am truly informed, that there is euer the place where the enemies of their owne soules doe worke their wickednesse and mischiefes.

Psal. 58. 2.

Is there any more *Euidences?*

Ezekiel.

Yes, my Lord, heere is *Ezekiel.*

Ezekiel, what can you say?

Ezek. 20. 16. and 33. 31.

My Lord, I can witnesse thus much; Such is her lewdnesse, that she followed after Idols, and after Couetousnesse, which is Idolatry, both high Treason and Rebellion against God. Yea so very shamelesly and lawlesly shee

carrieth

carrieth her ſelfe, that if ſuch lewd companions come not into her, ſhe will goe out and follow them.

Theſe bee witneſſes enow, ſaith the Iudge, to condemne her, but is there any other?

Yes my Lord, pleaſe you here are more: here's Saint *Matthew*.

Saint *Matthew*, what can you ſay againſt the Priſoner at the Barre?

My Lord, I haue heard it from the mouth of my *Lord Chiefe Iuſtice* himſelfe (when I did attend vpon him, hee hauing occaſion publikely to ſpeake of her) that *out of the heart doe come euill thoughts, Adulteries, Fornications, Murthers, Thefts, Couetouſneſſe, wickednes, Deceit, Laſciuiouſneſſe, an euill eye, Blaſphememie, Pride*

S. *Matthew*

Mat. 15. 19

Pride and Foolishnesse. All these euills hee witnesseth to come forth of her house: so that it is euident against her by his honours vndoubted testimonie, that shee is an harbourer of a company of very bad and vnsufferable guests. Saint *Marke*, here next mee, can witnesse as much.

S. *Marke.* Mark. 7. 21, 22, 23.

It is very true my Lord.

Heere is an Harlotrie indeed (saith the Iudge.) Iurie, if you be agreed giue in your Verdict, what say you of this Prisoner? Guilty or not Guilty?

We say guiltie, my Lord.

Woman, what canst thou say for thy self, that Sentence according to Law should not bee pronounced against thee?

Ah, good my Lord, take pitie

pittie on me, a poore weake old woman; These men speak against me the worst that they can, because I would not bee ruled by them. They speake of malice my Lord. If I haue misdemeaned my selfe any way, it was by this *Old-man* my Fathers misleadings, (My Lord) by whom, I thought, that being a woman I should be wholly guided. But heare me (good my Lord) I beseech you, let not these mens testimonies cast me away. For I did dwel with as good men, and better than they are, or euer were (my Lord) as other can witnesse, to my great commendations.

Hearts plea for her life.

Then saith the Iudge, who are those I pray you?

I dwelt (My Lord) with King *Dauid*, with King *Salomon*,

Ps. 101. 1. 1 Cron. 29 19. 15. 17.

mon, and was in their houſe held to be a *perfect Heart*: ſo was I after acounted in King *Aſa's* houſe. Yea my Lord, with *Abraham* the Father of the Faithfull, was I found *Faithfull*, and ſuch hath beene my credit, that I was well ſpoken of euen to God himſelfe by good King *Hezekiah*. That all this is true that I ſay, I beſeech you to aske *Iſaiah* the Prophet, as alſo *Nehemiah*, and others that haue recorded the ſame.

Nehem. 9. 8.
Iſai. 38. 3.

Beſides all theſe (be pleaſed to heare me, good my Lord) aske all the Country people, and they wil with one mouth ſpeake well of mee. They haue (ſay they) a *good Heart* towards God and that euer ſince they were borne, they neuer found me ſo wicked

Ignorant people praiſe their heart

ked as these witnesses are pleased to speake. I hope therfore (my Lord) that you will be pleased to be good to me, good my Lord pitty a very old aged poore woman, as euer you came of a woman.

The Iudges speech to her.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou dost confesse, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiestie to see the reformed. *Againe*, that thou doest acknowledge thy self to haue bene wholly led by the *Old-man*, one now most iustly condemned by the Law to be crucified.

As

As touchig *Dauids* heart, *Salomons* heart, *Asa* his heart, the faithfull heart of *Abraham*, and the vpright heart of *Hezekiah*, neuer an one of these was thy selfe, thou dost lewdly seeke to deceiue by equiuocation, and to beguile the standers by with thy tricks of *Iesuiticall* cousenage. True it is, that there is great commendations of an *Heart*, and the same to be an honest and good Heart an vpright Heart, a faithfull Heart. But woman, this is the heart sanctified and purged by faith in all those that are borne anew of water and the holy Ghost: but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in quality: therefore thy boasting

Mat. 13. Luke 18.

The heart is two-fold.

Sanctified.

Corrupt.

sting is vaine, thy pleading subtiltie, verifying *Jeremiahs* euidence of thee, that thou art very deceitfull.

As for the vulgar praising of thee, it is through their own selfe-loue, & foolish selfe-conceit, & their vtter ignorãce of thee, that maketh thẽ to speak so well of thee. Thou doest therefore but trifle away the time, & trouble the assembly.

As for thine age, it procureth thee no pittie at all, because thou hast beguiled, vndone, and bewitched so many. Thine age should haue taught thee better things, but thy obstinacy in wickednesse would not suffer thee. Heare therefore thy Sentence.

Sentence against Mistrisse Heart.

Thou *Mistrisse Heart* hast bene indited by the name of *Mistrisse Heart*, of those Felonies,

lonies, Murthers, Conſpiracies and rebellions, and for the ſame haſt bene arraigned: thou haſt pleaded not guilty, haſt put thy ſelfe to the triall, and beene found guilty, hauing nothing iuſtly to ſay for thy ſelf. This is the Law. Thou ſhalt bee carried backe from whence thou cameſt, and there liue condemned to perpetuall impriſonment vnder *Maſter New-man* the Keeper, without baile or maine prize. *Gaoler*, take her to thee, looke to the priſoner, and keepe this *Heart diligently, and take heed leſt there be at any time in you an heart of Infidelity to depart from the liuing God.* *Maſter Sheriffe* Religion, and the *Vnder Sheriffe* Reſolution, doe ſee it performed very carefully and ſpeedily accor-

Her puniſhment.

Pro. 4. 23. Heb. 3. 12.

according to the sentence giuen.

After *Mistrisse Hearts* arraignment, and condemnation, *wilfull will* is commanded to the Barre, and to hold vp his hand, and his Inditement was read.

Will arraigned.

Wilfull Will, thou art indited by the name of *wilfull will*, of the Towne of *Free*, and in the County of *Euill*, that thou partaking with *Oldman*, and lewdly liuing at the rent of *Mistrisse Heart*, hast bene a Champion for them, ready to act all their villanies, and vpon euery motion of theirs, or any sollicitation of those her harlotrie maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man*, to

to raise rebellion, and by force and armes hast often attempted to rush in and vpon his Maiesties *Garrison*, appointed for the safe keeping of the Towne of *Soule*, and so of the whole *Iland*, and thereby hast giuen occasion to the Enemies, to seeke to inuade the same, contrary to the peace of our Soueraigne Lord the King, his Crowne and dignitie.

What sayest thou to this Inditement, guilty or not guilty?

His answer was, not guilty (my Lord) and so put himself vpon his triall by God and the Countrey.

Witnesses called out.

Then were witnesses called out, and the first of them was the Captaine of the Garrison, which was one *Captaine Reason*. This

This Captaine comming before the Iudge, was asked what hee could say, for the King, against the prisoner at the Barre?

Captaine Reason.

My Lord, saith he, by my Soueraignes appointment, I was made Captaine of this Garrison in *Soule*; and his Maiestie also was pleased to place this Prisoner in the same for his seruice, but yet vnder me, and at my command, and not to doe what he himselfe listed.

But he hauing conceited himselfe to be free, and not vnder controlement, and being growne *Full*, he hath by the bewitching of Mistrisse *Heart*, and her Maids endeuoured to beare all the sway, treading downe with contempt all my lawfull commands.

Reaſons & arguments to conuince.

mands. I made many *fortifications* againſt this violent courſes, to reſtraine his outroades, leſt thereby he ſhould haue made way for his Enemies breaking in vpon vs, to the danger of the whole Iland: but all theſe fortifications very often he hath defaced, and by the force of ſtrong paſſions, hath borne them downe before him, without any regard of ſupreme or ſubordinate authority whatſoeuer. He may well (my Lord) be called *wilfull Will*, for except he be more vnder ſubiection, neither I his Captaine, nor euer an Officer in the whole band, will be obeyed, yea, aſſuredly (my Lord) if he be not curbed, the whole Towne of *Saule* will be ouerthrowne, and all the Iland

fall

fall into the Enemies hand, to the great diſhonour of his Maieſtie. And his is, that which I haue, for the preſent, to ſay. My Officers, if it pleaſe your Lordſhip to haue them called, can ſay very much a-gainſt him.

Then ſaith the Clerke, Cryer, call in Captaine *Reſſons Lieutenant.*

Whats his name, ſaith the Cryer?

He is, ſaith the Clerke, called *Diſcourſe.*

Lieutenant *Diſcourſe*, come into the Court, *Reſſons* the Lieutenant. *Lieutenant*, what can you ſay touching this *wilfull will*, the priſoner at the Barre?

The Lieutenant his witneſſe.

My Lord, my Captaine and I haue had many occaſi-ons of much conference vp-

on

on very serious businesse, into which this Prisoner hath often intruded himselfe, and thereby hath greatly hindred our designments. For say we what wee could, hee would haue all things goe after his pleasure, and onely to satisfie the lust of Mistrisse *Heart*, and some of her drabs, on whom he hath attended, and by whom he hitherto hath bene too much ruled, and I may say, most strangely bewitched, hauing no power to denie them any thing.

Our *Ancient* (my Lord) can further informe you.

How call you him saith the Iudge?

Hee is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court,

Court, Vocations, Profession.

Ancient. What can you say for the King against the Prisoner at the Barre?

My Lord, when I bare my colours of a *Holy conuersation*, and displaid the same in *Word* and *Deed* before the company, he hath attempted, and that not seldome to rend and teare them; and this not only within our selues: but sometime also before, and in the very sight of the Enemy hath sought to deface my colours, through his violent disposition, vntamed nature, with the helpe of enraged passions, to my vtter disgrace, and not to mine onely, but to the whole *band* of good qualities, gifts, and graces, in the Towne of *Soule*.

The Ancient his Witnesse

So heady he is, and so per-

uerſly bent to his owne will that hee neuer regardeth, for the preſent, what may happe afterwards. Our two Sergeants can more at large diſcouer him, if it pleaſe your Lordſhip to heare them: Here they ſtand by me.

What do you call them, ſaith the Iudge? My Lord, ſaith the *Ancient*, the one is Sergeant *Vnity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) & verie ſeruiceable for good gouernment. Sergeant *Vnity*, come in. What can you lay of this Priſoner?

Sergeant Vnities witneſſe.

My Lord, when al the whole band louingly, as one man, were obedient in all things, he vpon euery leaſt diſcontent did mutinie, and endeuoured to ſet vs at ods one againſt another.

another. He hath adhered to secret Conspiracies of inbred Corruptions; yea, and hath not beene onely found to fauour, but also to stand for, and to grace our open enemies, euen Satans suggestions, and the pompes and vanities of this wicked world; to whome hee hath beene so seruiceable, as if he had beene a prest Souldier for them, forgetting his faith and allegiance to his owne Soueraigne. If he be not (my Lord) suppressed, he will at the length be our vtter ouerthrow. My fellow Sergeant, *Order*, can say more.

Sergeant *Order*. What is that you haue to witnesse against the prisoner?

My Lord, whensoeuer he commeth out of that lewd

Sergeant Orders witnesse.

Harlots house, Mistris *Hearts*, and from among her young Strumpets, hee is so enraged, as hee behaueth himselfe more like a sauage beast than a man: All is by him put out of order, our *Captaine* cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitfull companion, called *shew of good*, to hearten him in his forward courses and bad intendments. Of himselfe he is ill enough, but these (my Lord) make him vncapable of good Counsell, or of the best aduice that our Captaine can giue him.

Companions to Wilfull-Will.

Where are, saith the Iudge, these fellowes; why were they not apprehended, and

and brought in hither with him?

My Lord, as soone as he was attached and brought vnder authority, they both presently fled. Our Captaine *Reason* made diligent search after them, but could not finde them. For my Lord, these Companions durst neuer appeare with him, but when they knew him to bee wholly bent to his own will, and when they were very sure our captaine had not strength enough with him to withstand them, otherwise they would keepe close, & not apparantly bee seene to countenance him. If order might be taken for apprehending of these, there would bee some hope of better gouernment in this prisoner, if hee hap to be released.

Vpon this the Iudge gaue order to Maſter *Sheriffe*, to his *Vnder-Sheriffe*, and to all the Iuſtices of the Bench for the ſpeedy apprehending of theſe two lewd and rebellious companions. Then the Cryer was commanded to call in one witneſſe more, which was one of the Corporals of the Band, whoſe name was *Diſcipline*, who being there attending preſently appeared.

The Corporall being at the Barre, it was demanded of him what hee could ſay, more than had beene ſpoken?

Corporall Diſciplines witneſſe.

My Lord, ſaith he, though very much hath beene ſpoken, & that moſt truly againſt him, yet haue I more to ſay than hitherto hath beene ſpoken by any of them. It is well knowne,

knowne, my Lord, to the whole *Corps de guard*, how vnruly hee hath beene after the ſetting of the watch. Such conceit hee hath euer had of his freedome (my Lord) that my very name hath beene odious vnto him. Hee hath gotten ſuch liberty, that hee could neuer endure to bee diſciplined. Our armes hee hath taken and made them often vnſeruiceable.

Will is a great hinderance to ſpirituall warfare.

Our *Powder* of holy affections he hath damped, the *Match* offeruency of ſpirit he hath put out: the *Small ſhot* of ſpirituall ciaculations hee ſo ſtopped, as in time of need they would not goe off; of the *Sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of ſaluation, bruſed the *Breſt-*

plate of righteouſneſſe: the *Shield* of Faith he caſt away, & vnlooſed the *Girdle* of verity. The *points* of all the piken of diuine threats by preſumption he ſo brake off, as they had no force to pricke the *Heart*. He would (after the Watch was ſet) of himſelfe without the Word goe the roūd, & diuers times meeting the *Gentlemē of the round*, holy Meditations & diuine Motions, he would ſtop their paſſages and turne them backe againe. And not ſeldome hath he fallen vpon the *Sentinels*, quicke apprehenſions, & put out their eys, ſo as they could not, if the enemies had approached, haue diſcerned thē.

My Lord, by his wilful vnrulines, & by his obſtinate Maſterfulnes, hee hath often in-

dangered

dangered the whole *Iland of man*, the lower part called *Corps*, and the higher called *Soule*; & in a manner deliuered them into the Enemies hand. For the common Souldiers, the powers and faculties of both are too often swayed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed & brought in obedience to our worthy Captaine, he will surely at the length yeeld this his Maiesties right into the hands of forraigne powers, which daily watch to haue by him some opportunity to inuade vs. They haue (my Lord) often assailed our *Castle of Confidence*, raised vpon the Mount of Gods mercies, hoping onely vpon his

helpe to make a breach there-in and entering to cast vs out; wee therefore beseech your Lordship to haue iustice against him.

Then saith the Iudge, you aske but right, and that which in my place I am bound to yeeld you, without respect of persons.

Honest men of the Iury, you haue heard what all these Gentlemen haue witnessed against him, if you be agreed of your Verdict, giue it in, what thinke you of the Prisoner, guilty or not guilty?

They answer, guilty, my Lord.

Then the Iudge turneth his speech to the Prisoner, *wilfull will*, thou hast heard what all these haue witnessed against thee, what canst thou now say for

for thy selfe, why the sentence of death should not now be pronounced against thee?

Will speakes to the iudge

My Lord, I am a Gentleman free borne, and euer like a Gentleman brought vp in Liberty. And though I was in some sort to bee ordered by Captaine *Reason*; yet I euer held my selfe his equall, and stood vpon my freedome of chusing or refusing, or of suspending the action. Hee had no authoritie to inforce mee further than it pleased my selfe. I haue alwaies bin a freeman (my Lord) from seruile obedience to any man and owe subiection to none but onely to my Soueraigne. I cannot deny but that Captaine *Reason* hath offered daily to aduise me, and I haue not euer wholly reiected his counsell;

counsell; if I haue at any time miscarried, it was through the lewd Mistrisse *Hearts* deceiueableneſſe, and the violence of theſe her paſſionate affections miſleading mee, for want of deliberation before I either chuſed or refuſed the thing obiected before me.

I doe here (my Lord) ingenuouſly confeſſe the truth of all that which theſe witneſſes haue ſpoken againſt mee, for which I heartily craue pardon.

I alſo do freely acknowledg, that I ſtood too much vpon my birth, and Gentry, as too many at this day doe, hauing neuer a good quality beſides to brag or boaſt off. I tooke it for granted, that my Gentrie ſtood in idleneſſe, pleaſurable

Abuſe of birth and gentry.

surable delights, hawking, hunting, and haunting Tauernes, drinking of healths, whiffing the Tobaccopipe, putting on of new, and variety of fashions, in Hat and in haire, in cloathes and in shooe-ties, in bootes and in spurres, in boasting and bragging, in cracking of oathes, in big lookes, great words, and in some out-bearing gestures the formes of Gentry; which I verily supposed should sufficiently of it selfe haue borne me out, in all my extrauagant courses, in my licentious liberty, and lasciuious wantonnesse in Mistriſſe *Hearts* house, through which I was brought into all these rebellious disorders, for which I iustly deserue my Soueraignes indignation,

indignation, of whom I humbly craue mercie and forgiueneſſe. Good (my Lord) take pittie vpon me.

Iudges ſpeech to Will.

Wilfull Will, I am ſorrie that thy deſerts are no better, being ſo well-borne, and that thou haſt ſo abuſed thy Gentry to thy ſhame and confuſion, through thy vaine miſtake, and foule abuſe of the conceit of *Gentry*, which *conſiſts of noblemeſſe of ſpirit, honourable endowmẽts of minde, praiſe-worthy qualities, and ſeruiceable imployments for the King and Country*; and not in ſuch baſe conditions as thou haſt named, vnfitting altogether true Gentry, being indeed the fruits either of degenerating ſpirits from the worth of their Anceſtors, or the property of new vpſtarts, neuer

True Gentry, what.

neuer hauing had the right breeding of true Gentry, nor the vnderstanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and maist doe his Maiesty good seruice hereafter, thy deserued sentence shall be deferred off, till his Maiesties pleasure bee further knowne concerning thee: yet in the meane space thou art to bee bound to thy good behauiour, and be carried backe againe, to remaine vnder the custody of Master *New-man*. Gaoler, take him to thee, and see him forth comming whensoeuer hee shall be called for.

Then, said he, I humbly thanke your Lordship, and so bowing himselfe to the Bench,

Bench, hee is carried away from the Barre, to the place from whence hee came, to remaine Prisoner vntill hee should bee released.

After hee was remeoud, the Gaoler was commanded to set Mistrisse *Hearts'* Maids to the Barre. But vpon deliberation they were sent to Ward againe vnto another time. The reason was, for that two great *Traitors and Rebels*, chiefe amongst the damned crue, were persently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

Two capitall sins.

These two were *Couetousnesse* and *Idolatry*, Capitall Theeues, pestilently mischieuous

chieuous against God, his Worship & Seruice, against the Church, and against the Common-weale.

Couetousnesse was ioyned with Idolatry, because he is also called Idolatry. Now all other prisoners remoued, and the *Iudge* with the *Bench* ready for these, the *Clerke* willeth the *Crier* to command the *Gaoler* to set *Couetousnesse* to the Barre, which the *Gaoler* doth forthwith. Col. 3. 5.

Couetousnesse tryed.

Then saith hee vnto him, *Couetousnesse*, hold vp thy hand and heare thy Inditement.

Couetousnesse, thou art heere indited by the name of *Couetousnesse*, in the Towne of *Want*, in the County of *Neuerfull*, that from the day of thy first being thou hast beene

His Inditement.

1 Tim. 6. 10.

beene the roote of all euill, hauing made some to play the Theeues, others to commit Treason against our Soueraigne Lord the King; others to murther Innocents for their inheritance. Thou art also here indited for bribery, extortion, oppression, vsurie, iniustice, couſenage, vnmercifulneſſe, and a multitude of outragious Villanies: beſides thy hindering men in holy duties and meanes of Saluation, forcing them headlong to their deſtruction, contrary to the Peace of our Soueraigne Lord the King, his Crowne and Dignity.

Mich. 2. 2.

What ſayeſt thou to this Inditement, guilty or not guilty?

Hee anſwereth not guilty (my Lord) and ſo hee puts himſelfe

himselfe vpon the triall,

After this, the parties that can giue Euidence are called in, and first *Repentance* is commanded to produce his Witnesses.

The first Euidence against him is Repentãce

Repentance, what can you say?

My Lord, since the Prisoner was committed to prison and put into *Ward*, some of my witnesses are dead, as *Acan*, *Ahab*, and *Iudas*.

Then, saith the Iudge, looke the Records *Clerke*, and reade them.

My Lord, I reade here that *Acan* confessed that by *Couetousnesse* hee was moued to looke vpon a wedge of gold, and so coueting, stole it, and with it a Babyloniſh garment, to the death and destruction

What euill Couetousnesse hath done. Iosh. 7.

struction of him and all his. Also I here find, how through *Couetousnesse Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as hee fell sicke for it, because he could not have his will. But *Iesabel* procured by his leaue and liking the death of *Naboth* and his sons, and so got possession of the Vineyard. Moreouer, I finde here, that *Iudas* confessed how he betrayed the innocent bloud of our Sauiour through *Couetousnes* and desire of money. This is all the Confession my Lord, in the *Records*.

1 King. 21

Then the Iudge willeth the Constable and his Assistants which were at the apprehending of him to be called, who make their appearance.

Constable, what can you say, and those that were with you,

you, against this prisoner at the Barre?

My Lord, when wee went to make search for him, he hid himselfe so close, as we had much adoe at first to find him in *Mistresse Hearts* house; who had almost perswaded vs that he had not been there, vntill I learned it from *Dauid* the man of God, whom I had found petitioning the *Lord Chiefe Iustice* for a warrant of the good behauiour against the *Couetousnesse* of the Heart. Then thought I, certainely he is here in this house: for if *Dauid* feared to haue him in his heart, that gaue so many millions of gold & siluer, 3300. Cartload of Treasure for the building of the Temple, can I thinke him not to be here? I sought therefore diligently, my

It troubles and darkens the vnderstanding.

Dauid feare to preuent Couetousnesse. Psal. 119. 36.

Without diligēt search its hard to finde out our Couetousnesse.

my Lord, and found him: but before I could attach him, he was got into a darke corner & attempted to blow out my Candlelight, and to haue escaped me. But I and my Company tooke such diligent heed to him, as he could not get from vs: yea before we could binde him, and bring him away, he endeauoured to mischiefe as many as came neere him, and would by no meanes obey my Warrant, as the rest here (my Lord) can tell if you please to heare them. Then began euery one of them to speake.

Cares complaint.

Care complained, that hee had almost choaked him with the world and worldly businesses, so as hee had no leasure to minde heauenly things.

Clearing

Clearing accused him that he had so vndermined his vnderstanding at vnawares, as almost hee had broken the necke of his good name, and reputation of his profession and Religion.

Clearing accuseth him.

Indignation complained that hee had well nigh lost his life by him: for whereas before hee could not behold Sinne, but with an holy anger, now profit of Sinne, through this cursed Couetousnesse, made him looke cheerefully vpon it, and heartily welcome it for profits sake.

Indignation complaineth.

Feare complained, that he did bewitch him: for said he, whereas before I was tender-hearted and trembled at Gods Word, desire of gaine made mee loth to lose my

Feare speaketh against him.

my commodity though I got it with Sin.

Vehement desire hurt by him.

Vehement desire did greatly complaine of his violent setting vpon him, to make him eager after earthly things, so as he could hardly take any rest.

Zeale blunted.

Zeale complained, that hee strucke himselfe hard vpon the head, as the blow made him, in hope of gain, almost without sense of Gods glory, which before hee preferred aboue al things in the world.

Reuenge made weak

Lastly, *Reuenge* complained, that the Prisoner had attempted to murther him, and so wounded him, as whereas before he could master sin, now hee was growne so weake, as any gainefull sin was able to master him, and

to

to bring him vnder command.

When theſe had ſpoken what they could, the reſt were brought to giue euidence, and theſe alſo were men of very good account, and of great worth in their Country; *Maſter Church, Maſter Common-weale, Maſter Houſhold, Maſter Neighbourhood, and Maſter Goodwerke*, who hauing anſwered to their names, they giue in Euidence one by one.

Other witneſſes produced.

Maſter Church, what can you ſay againſt the priſoner at the Barre?

Maſter Church his witneſſe.

My Lord, I am not able to reckon the particular miſchiefes hee hath done againſt me. There falleth neuer a Benefice of any reaſonable value, but hee ſets many to

run and ride after it, and to offer largely for it, and maketh some *Patrons* thereof, and to admit many an *Ignoramus* into the charge and cure of Soules: and many a Minister to be a periured Simonist before God. He maketh not a few to heape vp meanes, not onely for maintenance, but also to make themselues great; and many which come in freely to neglect the cure of their flockes, and to seeke after their fleeces, to care to bee rich, and to follow so after the world, as that either they giue ouer to preach, or doe make them preach at home very idly, seldome, and vnprofitably, though abroad, either for their hire, or applaudity more diligently and commendable.

When

When People come to Church (my Lord) he marreth their deuotion and haleth their soules out of the Church, to make them to bee walking their grounds, talking with their friends, plotting businesses, and to be going some iourney, to bee at some Market or Faire to bee counting their debts, following their debtors, reckoning vp their loane vpon Vsury, their profits and gaine, here and there, not without feare of losses. And all these things (my Lord) with many other worldly thoughts, whilst their bodies are in Church. When People come from the Church, he choaketh the seed of Gods Word, that it thriueth in very few, and of these few, it is more in talke

People hindred by Couetousnes in the Church.

Mat. 13. *People hindred comming out of the Church.*

than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his seruice, but for their worldly affaires, because they will not take another time for hindering their profit in the weeke daies.

Much more (my Lord) I haue to say, but I am loth to be too tedious.

You Master *Church* haue spoken sufficiently & enough to condemne him.

Call Master *Commonweale.*

Master *Common-Weale*, what can you say on the kings behalfe against the Prisoner at Barre?

Master Common-weale, his accusation.

My Lord, this man hath entred so farre into all busi-

nesses,

nesses, as hee hath almost vtterly vndone me. Hee propoundeth Offices to sale, and so maketh the buyers to sell their duties for profit to make vp their monies. Hee hath monopolized commodities into his hands, inhanced the prices of things, to the great grieuance of the Kings Subiects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Iustice, by briberie, by making many Lawyers pleade more for Fees, than honestly, for the equitie of the cause, by delaying the cause, by remouing it from one Court to another, till men bee vndone. Hee hath, to get his desire, suborned false witnesses, counterfeited

Euidences, and forged Wills. Good my Lord, let some order be taken with him, else he will vtterly bring me to ruine and all mine for euer.

Call Master *Houshold*.

Master *Houshold*, what can you say concerning the Prisoner?

Master Houshold his witnesse

My Lord, this wicked *Couetousnesse* keepes holy exercises out of priuate houses; he will not let parents haue any time to instruct their children, he maketh Masters vse their seruants more like beasts than men, they are so wholly imployed in worldy businesses: as for their soules there is no care taken, but they are left to liue as soulelesse men. Hee causeth niggardly house-keeping, and ouerlabouring of seruants. He breedeth

breedeth much contention, chiding, and too much vse of ill language by Mistriſſes and Dames, yea, betweene men and their wiues in their Family, to the great griefe and ill example of their children and ſeruants.

Yea, (my Lord) he hath made children to be cruell to their Parents, brethren and ſiſters to hate one another, neere of kindred and bloud to goe to Law one with another, for and about diuiding goods, lands, and inheritances; yea, I can witneſſe this, that he hath made them murther one another: Children their Parents, Husbands their Wiues, and one Brother another. It would be too long to particularize, how great euils, and how many waies he

Cruelty of Couetouſneſſe.

hath iniured me and all mine. But because other witnesses stand neere by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood.*

Friend, What is it that you can say touching this prisoner?

Master Neighbourhood his witnesse.

My Lord, this vnhappy man hath altogether distempered mens affections, for as in our Towne there is very little loue: hardly will one do another a good turne freely, but either it must be one for another like for like, or in certaine future hope for gaine. This wretch hath almost banished all friendly society; every man is so now for himselfe, as he neglecteth his neighbour

almost

almost wholly. Hee maketh [illegible]n tresp̃asse one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and vnneighbourly languages for a penny losse, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost vtterly vndone by him. For (my Lord) we were a company of very good neighbours till he became *Landlord*: here dwelt *Amitie, Kindnesse, Gentlenesse, Loue, Peace, Charity, Patience, Goodnesse, Readie-good-will, Forgetfulnesse of wrongs, Sociablenes, Good-turnes*, and *Ioy*: but most vniustly by his cruelty and wrong dealing hee hath displaced them, and brought (my Lord) a company of infernall

Good neighbours and peaceable.

fernall ſpirits, for ſo I thinke I may without offence call them, which are theſe: *Hatred, Malice, Enuie, Wrath, Anger, Churliſhneſſe, Diſcord, Niggardlineſſe, Sturdineſſe, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignitie, Deſpight, Vnnaturalneſſe, Implacableneſſe, Vnthankfulneſſe, Fiercenеſſe, Highmindedneſſe, Selfeloue, Makebate,* and *Vnmercifulneſſe.* The beſt that he brings in (my Lord) are *Coſtleſſe complement, Faire Speech, How doe you, Good-morrow, Good-euen, Glad to ſee you well, word welcome, Will you drinke, Fare-well, Yours to command,* and ſuch like; alſo one *Little-good,* with another called *Soone-loſt,* and amongſt theſe *No-harme* is greatly com-

Gal 5. *Ill Neighbour, and very vnquiet.* Rom. 2.

1 Tim. 3.

The beſt kindneſſes of the couetous.

No-harme, the beſt mā among the couetous.

commended, but neuer a *Good man* amongst them, much lesse any *Too good* to be found in the Parish, except more in name, than in deed. And this is that which I haue to say, my Lord, at this time.

Call out Master *Good-worke.*

Master *Good-worke*, what can you say touching the prisoner?

M. Good-worke his accusation.

My Lord, there hath bene so much spoken that I need say nothing: yet none haue more iust cause to complaine than I haue: for he hath endeuoured to his vtmost to roote me out, and all my posterity, *Bounty Liberality*, and *Hospitality.*

Couetousnes an enemy to good workes.

My Lord, we by reason of him, daily stand in feare of our liues; all the countrey crieth

crieth out of him, in their loue to vs, who well know how often hee hath attempted to murther vs.

He hath put out of ioynt both the armes of my Son *Bounty*, and almost broken the backe of my Son *Liberality*, that hee hardly at any time goeth vpright, and all know this, that hee hath violently set vpon my Sonne *Hospitality*, and forced him out of doores, and in his stead hath let in *Pride of apparell*, *Sumptuous building*, *Affectation of of vaine Titles*, whom he hath made to shut vp doores, perswading them that to maintaine their state, they must increase their reuenues, by new purchases, by racking of rents, by inhauncing their fines and incomes, all little enough

nough to vphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I haue to say.

Then it was asked if all were come in, that should giue Euidence?

Answer was made, My Lord, here is onely one man, more poore *Pouerty*, brought hither by authority to giue Euidence, may it please you heare him.

Call in *Pouerty*.

Pouerty, What canst thou say against this prisoner at the Barre?

Good my Lord, I haue reason to curse the day that euer I knew him, and hee onely it is that hath brought mee to this poore state.

Pouerty his grieuous complaint against Couetousnesse.

The couetous are vnmercifull in seeking their owne gaine.

I was a man of some credit, my neighbours well know; till I had to do with him, who would lend mee nothing but vpon Vsurie, and that vpon great bonds and morgage of lands: and so greedy a Wolfe was he vpon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the vse, as made me to groane vnder the burthen, feeling my selfe in an irrecouerable Consumption. Sometimes to keepe day with him, I was enforced either to buy for time, ot else to sell something out of hand to make readie monies: either of which was as bad, or worse than

than the biting of vsurie, for when *William Greedy* a brother of his, or also *Gaine* his Cousin perceiued my need, oh how did hee in selling for time extort from me; and in buying for readie money presse me? So that to escape a whirle-poole, I fell into deuouring gulfes, and thus hee vndid me.

And not being therewith content (woe vnto him,) when I became Tenant (my Lord) who was before a good *Free-holder*, he put into our *Land-lords* heart, to depopulate our whole Parish of *Wealth*, (for so it was called) and there in stead of many honest Inhabitants and good house-keepers, he set a Shepheard and his Curre to feed his flockes. This also is he (my Lord)

It depopulateth Parishes.

Lord) that maketh men of faire lands (which might liue wel on their own Reuenewes & demaines) to take Farmes into their hands, and to driue out such as had beene mercifull releeuers of their poore neighbours. In our poore estate wee haue sought to him for releefe, but in stead of comfort, he hath railed on vs, threatned to whip vs, and to send vs to the *House of Correction*. Nothing will he doe for vs, but what by Law he is inforced vnto, though he keepe his Church, & can sometime also talke of Religion. Hee beggers all of vs (my Lord,) on worke hee will not set vs, and yet will not suffer vs to seeke abroad for releefe. Hee neuer seeth vs, but his heart riseth against vs. Hee rather will

Couetous will giue nothing but by Law.

will aduenture his owne damnation, than part with one penny, except it bee to goe gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mere-lesse cruelty when we haue wanted releefe, and begged of him, he hath counselled vs to shift for our selues, and steale out of the stakes of Corne, in gleaning time for bread, to breake hedges, to steale wood or coale in the night, to make vs fires, to plucke sheepe, or sheere off their wooll for cloathing, to rob Orchards for fruit, to steale geese, hennes, ducks, pigges and sheepe, for flesh meate, to couzen men that set vs on worke, and to make vs poore people hatefull to God and man. For he careth not

Couetousnes prouoketh to theft.

not (my Lord) so as he may not bee charged any way, what we doe, or what becommeth of vs.

And yet to make vp the height of vnmercifulnesse, he will be the first, if we of meere extreme need do amisse, that will cry out against vs & pursue vs to death. This hath ever been his course hitherto, (my Lord) consider rightly of vs, and pittie our case, I beseech you, good my Lord.

Poverty, thy case indeed is to be pitied: *Iurie* you haue heard the *Euidence* of al, what say you of the prisoner at the Barre, is he guilty, or not guiltie?

Iurie, Guilty my Lord.

Couetousnesse, thou hast heard what all these witnesses haue laid to thy charge and

and spoken against thee, what canst thou say for thy selfe, why sentence vpon these honest mens verdict should not be pronounced against thee?

My Lord, I stand for my life, let it please you with patience to heare mee: and first touching this impatient ingratefull out-crying fellow *Poverty*; It was not I my Lord, when he was wealthy, but his then daily and only Companions, *Sloth*, *Carelesnesse*, *Prodigality*, *Goodfellowship*, *Goegay*, *Good cheere*, *wantonnesse*, *Improvidence*, *Little-worke*, and *Many-mouthes*, which (my Lord) cast him into a Consumption, and like Canker worms consumed him quickly. I confesse he came to me often to borrow, but when I saw his vaine courses of expence,

Couetousnes plea against Poverty.

What makes men poore.

Excuses of the couetous in lending.

pence, I was very loth to lend to him, but that he so earnestly intreated me, euen with teares in his eyes oftentimes protesting, that I should greatly pleasure him, yea, and saue him and his estate from ruine, if I would doe him that kindnesse, to lend him in his need.

Thus (my Lord) was I moued, and drawne on to lend him according to the Statute, onely I tooke good Securitie, because I perceiued him to be wastfull. Aduantage I neuer tooke, but onely when I saw that hee was an idle fellow and careleſſe, and would neuer keepe day, then I would onely threaten him to terrifie him, (my Lord) and if he then brought any kindnesse to my wife, it is more

than

than I know of, and more than I desire of him.

Sometimes he would offer to sell me the land morgaged to me, when he could not pay, and told me that of necessity he must sell it, and if I would not, another should buy it. Then I thought my selfe as worthy to haue it as any other in all reason. *In buying.*

For my threatning of him and his companie, when they went a begging; true it is, because I say, that as they had consumed themselues, they thought to relie on me, and so in like sort to haue eaten me vp too: for idely had they liued, and worke they neither could nor would. And whereas they accuse me that I compelled them to steale, herein they very much wrong mee (my *In not giuing.*

(my Lord) for it was their *Loue to liue idely*, and their *pinching necessity*, which led and inforced them to fall to shifting and stealing, and not I my Lord.

In depopulating townes.

Touching their *Landlords* depopulating of the *Townes of Wealth*, they their own selues were the very cause thereof, for that worthy Knight and my kinsman, Sir *Worldly wise*, when hee saw how some by suits of Law, others by Drunkennesse and Ryot, others by Pride and Idlenesse did waste their estates, so as they were neither able to till their land, nor to stocke their grounds, he bought their estates one after another, and so left them to buy or hire for themselues elsewhere. And when thus they had remoued them-

themselues, hee sought the welfare of the *Common Weale*, which was to hold vp cloathing (my Lord) the chiefest meanes here to set the poore on worke, which cannot bee without wooll, and wooll cannot be had without flocks of sheepe.

Pretence of publique good.

If this Worthy Knight, and good Common-wealths man tooke any aduice of mee, it was for publike good. Good my Lord, consider that *Pouertie* is impatient, euer complaining, and very vnthankfull to his best friends, if they do not alwaies supply his wants.

You know this (my Lord) to be true, and all the Worshipfull Iustices of the bench.

His answer to Master Church.

Touching Master *Church* his accusation; vnworthily doth he lay the faults on me, for

(my Lord) for it was their *Loue to liue idely*, and their *Pinching neceſsity*, which led and inforced them to fall to ſhifting and ſtealing, and not I my Lord.

In depopulating townes.

Touching their *Landlords* depopulating of the *Townes of Wealth*, they their own ſelues were the very cauſe thereof, for that worthy Knight and my kinſman, Sir *Worldly wiſe*, when hee ſaw how ſome by ſuits of Law, others by Drunkenneſſe and Ryot, others by Pride and Idleneſſe did waſte their eſtates, ſo as they were neither able to till their land, nor to ſtocke their grounds, he bought their eſtates one after another, and ſo left them to buy or hire for themſelues elſewhere. And when thus they had remoued them-

themselues, hee sought the welfare of the *Common weale*, which was to hold vp cloathing (my Lord) the chiefest meanes here to set the poore on worke, which cannot bee without wooll, and wooll cannot be had without flocks of sheepe.

Pretence of publique good.

If this Worthy Knight, and good Common-wealths man tooke any aduice of mee, it was for publike good. Good my Lord, consider that *Powertie* is impatient, euer complaining, and very vnthankfull to his best friends, if they do not alwaies supply his wants.

You know this (my Lord) to be true, and all the Worshipfull Iustices of the bench.

Touching Master *Church* his accusation; vnworthily doth he lay the faults on me, for

His answer to Master Church.

for when any doe ride poſt ſo for Benefices when they bee fallen, they are ſet on (my Lord) by *Perking Pride*, ſometime by *Neighbour Need*, and all of them by Maſter *Haſte* to get the liuing, and by Maſter *Feare* to come ſhort of it, It was neuer I that made them offer ſuch ſummes of monies to Patrons, (for it is my manner to aduiſe my friends to be euer ſparing of their purſes:) but it was their ouer forward friend, Maſter *Hope-to-preuaile* that counſelled them to make ſuch profers.

What makes Miniſters to run ſo for liuings.

I am not (my Lord) the cauſe of any Miniſters negligence in his *Function*, but a couple of baſe loytering fellowes dwelling with ſuch Miniſters, commonly called (my Lord)

Who make Miniſters ſo negligent

Lord) the Parsons men *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not vnder those that bee painefull Ministers (my Lord) the fault is not through mee, but the fault is in Inbred, *Ignorance*, *Dulnesse*, *Old-man*, *Mistrisse Heart*, and *Wilfull Will* her man, and *Maides* hating to be reformed, *Dislike of Teachers* either for their person or doctrine *Want of loue of the Truth*, *Contentednesse to liue and die in Ignorance*, and the verie *Diuell* himselfe (my Lord) their vtter enemie. These ought to beare the blame (my Lord) and not I.

Who hinders people from profiting vnder the Word.

Psal 50. 1 King. 22 Ios. 6. Mat. 13.

For Master *Commonweale* (my Lord) I maruell that hee should thus abuse

Answer to Commonweale.

me, and wrong me, for (my Lord) he knowes well, that I haue many waies enriched such as belong vnto him: his cunning *Merchants* in trading, and his craftie *Lawyers* in pleading. I haue holpen many a meane man to a great estate, and many a base birth to be counted of the *Gentrie*. Forward haue I beene to helpe all sorts of euery estate, of euery profession and of euery trade and course of life, and must I now bee questioned for my life?

Answer to Housholde.

Concerning M. *Housholde*, he hath no reason of all others to blame me; for I taught him how to be warie in his house-keeping, how to manage his estate for his best thrift, how to aduantage himself in buying and selling Corne & Cattell,

how

how to let and set, and hire grounds, to graze & fat Cattell, and (my Lord) I euer sought his profit in all my courses. Hee hath no cause thus to accuse me to your Lordship. He had neuer gotten vp to haue maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himselfe to be Master of a great Family and houshold. If any such euills haue happened vnder him, as hee complaineth of, let him accuse *Vnnaturalnesse*, *Impatience*, *Vnruly Passions*, and such like makebates, and withall the *Suggestions of Satan*, which doe set men on such mischiefes, and not mee (my Lord.)

What makes debate in a family.

For Master *Neighbour-hood*, he

Answer to Neighbourhood.

hee may of all other be ashamed to accuse me so, because hee hath liued much better and nothing worse by mee (my Lord,) for I caused to bee remoued from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Companie of very Vnthrifts, *Waste, Ryot, Prodigalitie, Drunkennesse, Gluttonie, Idlenesse, Carelesnesse, Needlesse Expence*, and a rout of verie Rascals, with reuerence bee it spoken (my Lord.) I taught him and all such as hee is, a better way to liue, and a more thriuing course, to looke diligently to their estates, and to take good courses, to saue, to get, and to increase their meanes. As first hauing

Bad society.

hauing abandoned such lewd companie before named, in the next place, I aduised them to put away their bad Men-seruants, *Slack* and *Slothfull*, *Careleſſe* and *Waſtfull*, *Gor-belly* and *Toſpot*, *Weake* and *Way-ward*, *Loue-bed* and *Drowſie*, *Light-finger* and *Lurching*, *Gameſter* and *Goe-gay*, *Slipſtring* and *Vvanderer*, *Scape-thrift* and *Spendall*, and such like vnprofitable Hindes. And withall to rid themselues in like manner, of all their bad *Maid-seruants*, such as these, *Pranker* and *Prattle*, *Vvanton* and *Loue-sicke*, *Sleepy* and *Slugge*, *Sweetlip* and *Daintie*, *Gadding* and *Forgetfull*, *Greene ſickneſſe* and *Tender*, *Driuell* and *Slut*, also and aboue all the

Bad Men-seruants.

Bad Maid-seruants.

Choare-woman, & her daughters *Pocating* and *Filch*, with all their fellowes.

Thriftie menſeruäts

And in ſtead of theſe (my Lord) I commended vnto them a company of Men-ſeruants worth entertainement, al one mans children, the ſons of mine honeſt Neighbour *Goodhusbandrie*; as *Care* and *Forecaſt*, *Makehaſte* and *Warie*, *Thriftie* and *Pinch*, *Aduantage* and *Holdfaſt*, *Cunning* and *Catch*, *Watchfull* & *Toilſome*, *Homely-fare*, and *Meane-clad*, *Clouted-ſhooe* and *Patch*, *Vp-betimes* and *Labour*, *Laſt vp* and *Truſtie*, *Getting* and *Lockfaſt*, *Spend-little* and *Get-much*, *Take-time* and *Loſe-nought*, *Debtleſſe* and *Gaine*, with ſuch other profitable ſeruants.

And becauſe I knew that Maid-

Maid-seruants answerable to them were as necessarie, I aduised the best I could to prouide such also, the daughters of *Good-housewiferie*; as *Eager* and *Spare*, *Quicke* and *Nimble*, *Trusty* and *Timely-vp*, *Healthfull* and *Chaste*, *Euer-doing* and *Silent*, *Wittie* and *Pliant*, with other of the like nature helpfull to vphold a mans estate. By which good counsell of mine (my Lord) *Neighbourhood* liueth now richly, and not beggerly, *Neede* knockes not daily at his doore, either to begge or borrow, as hee was wont to doe.

Profitable Maids.

Concerning the last man *Master Good-worke*, hee hath least cause of all others to complaine for that same which hee pleaseth to call in me *Oppression*, *Vsurie*, *Extorti-*

Answer to Good-worke

on, and what not, haue built many a faire *Almes-house*, many a *goodly Hospitall* in the Land (my Lord) and haue also giuen by *will*, many a large Legacie to the poore, and much to publike vses.

Couetousnes a Romane Catholique.

My Lord, when I was a *Romane Catholique* in our Forefathers dayes, none was than in more grace and fauour with all the *Clergie* than my selfe. By mee the holy Father the Pope greatly increased his Treasurie, by my Counsells the *Prelates* gat vp to such an infinite wealth and to such glorious dignities: by mee (they making Religion a cloake for mee to put on) they got such stately houses for their dwellings, and for the

the varietie of their orders, built in the best places of euery Nation, and such yearely Reuenewes, as did exceede, for their certaine maintenance.

Good my Lord, let it please your Lordship to think better of me, than these men, procured for witnesses haue suggested, for falsely haue they spoken against me. Good my Lord, good my Lord, doe me right I beseech you.

Stand vp, stand vp Fellow, I haue heard with Patience these thy verball Apologies: thy subtile shifts to acquit thy selfe, thy faire shewes to winne thee credit, if it were possible, thereby to procure thine owne release. But know, that yet for all

Iudges speech.

that thou hast said, the Inditement against thee standeth firme, and the Euidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Atturney, and these worthy Gentlemen, Iustices of this County likewise affirme.

It is very true which your Lordship saith.

Good (my Lord) before you pronounce sentence against me, as you be a righteous Iudge, heare me, but this once more?

What hast thou to say yet for thy selfe?

Couetousnes would finde an error in the inditement.

My Lord I am endited by a wrong name, my name (my Lord) is *Thrift*, and not *Courtousnesse*, as all this while my Aduersaries haue borne your Lordship in hand.

Then

Then the Iudge asked Iustice *Sapience* where his examination was? The Iustices Clerke called *Experience*, brought it forth and read it: In which his name was found to be *Couetousnesse*, and that by the witnesse of his neighbours, to whom he was very well knowne.

Fellow, saith the Iudge, why dost thou denie thy name?

My Lord I doe not denie it, for my name is *Thrift*, but when I get vp some wealth, the enuy of my neighbours gaue me this other nickname: and so common it grew, by their so often calling me, as I lost my other name among them. But there are diuers of my honest neighbours, which loue me, and are glad of my welfare,

The Couetous will be only held thriftie.

they haue told mee, that my name formerly was *Thrift*; & they doe assure mee, that I am vntruly called *Couetousnesse*.

Then saith the Iudge, who be these, and what are their names?

Who they be that call Couetousnes only Thrift.

My Lord, one is *Master Faire-speech*, a louing kinde man: and another is *Master Soothing* his kinsman, both of them my familiar friends: whom I haue often enuited and welcomed to my house. Also many other of my good neighbours doe affirme as much to me, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workeman*, *Hireling*, *Tenant*, *Feare man*, *Faint heart*, *Loath-to offend*, *Clawbacke*, and *Fawning*; for though some of these be but poore men, yet I haue

haue euer knowne them all to bee so honest, that they haue hated to flatter mee; There are besides these (my Lord) other very substantiall Gentlemen, as *Master Lucre*, *Master Bribery*, *Master Oppression*, *Master Hard-dealing*, *Master Scrapgood*, *Master Niggard*, *Master Pinchpoore*, *Master Extortion*, *Master Baseminde*, *Master Chubrich*, *Master Vsurie*, *Master Hardheart*, *Master Loue-good*, *Master Suckingaine*, and *Master Gripehard*, all these (my Lord) and other moe of my good friends, haue much maruelled, that I would suffer my selfe to bee so falsely called *Courtausnesse*, by these my Accusers, my euer hatefull and malicious

Friends to the Couetous.

Enemies to Couetousnes

ous enemies, such as is *Master Pitie*, *Master Reliefe*, *Master Liberalitie*, *Master Bounty*, *Master Hospitality*, with certaine lewd Companions such as *Careleſſe* and *Waſtfull*, *Pride*, and *Prodigalitie*, *Idle* and *Bellicheare*, with the like haters of my thriuing and prouident courſes: for I haue heard ſome Preachers ſay, that hee which prouideth not for his family is worſe then an Infidell: and I would be loath to be held ſuch a one, that am a Chriſtian man. And (my Lord) if it pleaſe you to heare me, and alſo to beleeue me, I haue euer hated Couetouſneſſe: for I keepe my Church, I ſay daily my prayers, and now and then, as I may attend it, I heare Preachers, yea ſuch, as bee held of the nicer-eut,

What the Couetous may doe.

euer

euer railing against the Couetous; I haue bene Patron of many a good Benifice, and haue euer giuen them freely; and if it hapned, that I reserued out of them any Tithes; it was then vpon my Chaplens thankefulnesse, and onely vpon an honest composition. I haue giuen almes now and then, I haue not beene altogether so straight handed to the poore, when I sold or let any thing as often as I did, the price set vpon the same euer was so reasonable (as my *Stewards* and *Bailiffes* told me for I trusted them,) that if one would not giue the money another would. If in house-keeping I haue beene any whit sparing, it was only warines to auoid Riot, Excesse, Drunkennes and Gluttonie,

Couetousnes hath faire pretences.

tonie, which euery honeſt man hateth. If the poore (ſo many as came) were not all relieued, it was for that I ſaw beggers to encreaſe thereby, and ſo I may do more harme then good by my almes: for while ſome came from farre, for an almes or a peny, they might haue earned at home in that time perhaps two pence, yea a groate ſometimes, making their going and comming a whole dayes labour, I gathered (my Lord) what I haue gotten, by Gods bleſſing, and great paines-taking, for preſent and for future maintenance of my ſelfe, my wife and children after me, and I meant withall, when I died, to haue giuen ſomething to the Church, ſomething to the poore, and

a reward to a Preacher, to Preach my funerall Sermon: and somewhat more, perhaps, to other good vses.

The Couetous will iustifie thẽselues.

Good my Lord, I beseech you consider of me, I haue euer had a good minde to wrong no man, but onely haue striuen carefully and honestly to thriue in this hard world: and if all my courses be neuer so strictly obserued, they will onely proue mee to be *Thrift*, (which is my right name) and not *Couetousnesse*; It hath beene my ill happe, though I haue done good deeds, to be very wrongfully abused, either by such as haue enuied my good prosperitie: or by some railing Tenants, or by some bordering Neighbours that cannot buy of me, how, when, and what they list,

list, at their owne prices: or by some vnthankefull persons not satisfied according to their humours, though rewarded aboue their deserts. Good my Lord, be good vnto me, and be not carried away with the words of my malicious enuious Accusers.

Fellow (saith the Iudge) but that I onely sit to iudge, and not to be thy Accuser, I could tell thee, *First*, that those thou hast before named, to proove thee to be *Thrift*, and not *Couetousnesse*, are either flatterers, or fearefull to displease thee, or wretched men, companions in euill like thy selfe: And therefore their witnesse is nothing worth: *Next*, that all thou hast alleaged concerning thy Religion, thy almes-deeds, thy house-keeping, and the

One may be Couetous and yet doe many commendable things.

the reſt, do not cleare thee of *Couetouſneſſe*; for the Scribes and Phariſees would pay Tithes, faſt weekely; make many and long prayers, yea they heard *Iohn Baptiſt* a ſeuere Reprouer of ſinne and Chriſt Ieſus too, who ſharply reprehended them: They would giue almes, adorne Sepulchers, and do many things which thou doſt come farre ſhort off, and yet were they very couetous. The young man that came to Chriſt, and ſtood vpon his well doing towards all men, and that from his youth vp: yet was hee a Mamoniſt; and truſted in his riches. There were certaine Iewes as one Prophet telleth vs, who would heare Sermons, ſeeme to delight therein, ſhew loue to their Teachers

Mat.6.
Mat.23.

Luk.16.14

Mat.29.
Mar.10.
24.

Ezek.33.
30.32.

chers in word, and speake to others to go and heare them, yet their hearts followed after their couetousnesse. In a word, the carriage of thy owne speech vttered in thy owne praises, sauoureth strongly of Couetousnesse. But as I said I will not bee both an Accuser and thy Iudge: wee will heare witnesses for the King in this point also: call in witnesses.

Then the Clerke willeth the Crier to call in one *Master Proofe* and one *Master Signes.*

Master Proofe and *Master Signes* come into the Court, to giue euidence against the Prisoner at the Barre, or else you forfeite your Recognisances. Vous auez *Master*

ster Proofe, and Master Signes.

Master Proofe stand vp to the Barre, that my Lord may heare you: giue roome there.

Then saith the Iudge, *Master Proofe* looke vpon the Prisoner, doe you know him?

Yea (my Lord) I haue knowne him from a childe: his name is *Couetousnesse.*

But he denieth it now, saith the Iudge, and calles himselfe *Thrift.*

My Lord, hee of late is growne ashamed of his name, but neither is, nor euer was ashamed, either of the nature or practise of Couetousnesse, as I and *Master Signes* here doe well know, and are able to make good against him.

Then

Then you hold not his name to be *Thrift.*

No verily (my Lord) though he hath often pretended it, to couer his odious, though very true name: yet is it not to bee denied (my Lord) but that one *Thrift* dwelt where hee now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

Thrift turned basely couetous & how.

This *Master Thrift*, was once Steward to three worshipfull Gentlemen, *Master Liberalitie*, *Master Bounty*, and *Master Hospitalitie*, and carried himselfe very commendably in their seruices, and afterwards for himselfe, when he came to bee an housekeeper, vntill hee fell in acquaintance with a very pestilent

The Diuell.

subtile base Pettifogger, who gaue him such bad counsell

as

as vnhappily brought him to fall into familiaritie with one *Distrust*, and suddenlie to marrie a daughter of his called *Not-content*. Through this his vnhappie Father in Law euer vrging, and his vnquiet wifes sollicitation, hee was much altered in his nature & condition from that which he was before. Of this woman *Notcontent* he had diuers children, among the rest, *Care*, *Feare*, *Spare*, *Hardfare*, *Toilesome*, and withall, one called *Gaine*: Those former Sonnes were soure, sad, lumpish, froward, and very vnquiet: But this Lad *Gaine* was a pleasant youth, and often made his Parents very merrie, and therfore though they neglected not the other, yet their chiefest delight was set vpon this.

The petigree of couetousnesse shewing the true proofe thereof, in whom so euer it is.

This

This Son they so cockered, and made so much off, as they suffered him to set his loue vpon one *Couetting*, a very harlot, and withall the base daughter of *Desire*, vpon which filthy harlotry hee begat this fellow *Couetousnesse*, the prisoner now at the barre: who when he was but a very babe, so continually lay sucking at his mother *Couetings* brests, as shee had not milke inough for him, and therefore with her husband *Gaines* consent, shee put him to bee nursed, and nourished vp of one *Greedie*, the wife of *Money-loue*; Now so it fell out, that these two, had a daughter called *Hopet'encrease*, to which he at ripe yeares was married, who betweene themselues, as also by the helpe of their

their Parents, on both sides, of his Parents *Gaine* and *Getting*; and of her Parents *Greedie* and *Money-loue*, they did grow rich and very great. And so vnsatiable hath hee beene euer in getting, as hee iustly deserueth to bee called *Couetousnesse* his very true and proper name. And this is that which I haue to say (my Lord) and I hope it may giue the Iury satisfaction, that he is not indited by a false name.

If you haue spoken *Master Proose*, then Cryer, call in *Master Signes*, saith the Iudge.

Master Signes saith the Cryer, stand vp to the Barre. Then the Iudge asked him, if he knew the prisoner?

My Lord, saith hee, I haue knowne this man of a long

time, his name is *Couetousnes*: Hee was so borne, & brought vp, as *Master Proofe* hath witnessed to your Lordship, and to the Iury.

But (saith the Iudge) you haue heard him deny, that this is his name, what euident tokens can you therefore decipher him by, that the Iury may know him to be the very man?

My Lord, though I know him to be blinded with *Selfe-loue*, and with an ouer good conceit of himselfe, as rich men commonly bee, so saith *Salomon*, as also that he is flattered by such, as hee himselfe hath named to your Lordship, that hee will neuer beleeue what I shall say, yet will I deliuer vndoubted tokens to the Iury for them to know assuredly,

Pro. 28. 11

assuredly, that he is the very man, according to his name; a right Mamoniſt. For, my Lord he cannot deny that he was euer content with his estate, Heb. 13.5. but through the loue of money, which he couered after, he hath laboured and made haste to bee rich, 1 Tim. 6.9. Pro. 23.4. Pro. 28.20. and neuer would be satisfied, Eccles. 5.6, 10. nor haue inough, Isay 56.11. For as riches encreased, so hee set his heart vpon them, Psal. 62. 10. His chiefest ioy was, because his wealth was great, & because his hand had gotten much, Iob 31.25. he hath receiued siluer, rather then instruction, and gold rather then knowledge, Pro. 8.10. His trust was in his riches, Pro. 11.28. Ier. 48.7. His

Signes of a couetous person.

wealth was his strong City, Pro.10.15. and as a high wall in his conceit, Pro.18.11. Greedy hath hee beene of gaine, and through his greedinesse, hath he troubled his owne house, Pro.15.27. by chiding, chafing, turmoiling, pinching fare, and such like meanes; He hath encreased his estate by vniust gaine and oppression, Pro.28.8. and 22. 16. Gifts hee hath loued and receiued, Pro.29.4. Esay 1.23. In his aboundance hee hath not had power giuen him to liue plentifully, Eccles. 6.2. but hath spared more then needeth, Pro.11.24. He hath eaten vpon other mens labours, Esay 3.14. and his Neighbours labours he hath vsed without recompence, Ier.22.13. For he alwaies only looked

looked to his owne waies, and to his own gaine, Esay 56. 11. Studying to ioyne house to house, and field to field, that hee might bee alone, Esay 5.8. He hath built houses by vnrighteousnesse and wrong, Ier.22.13. Hee hath made vnhonest gaine, Ezech. 22.13.24. And gotten greedily by extortion, Ezech.22. 12. His eyes and his heart were onely for Couetousnes, Ier.22.17. Besides all these (my Lord) hee hath suffered the cares of this world, and deceitfulnesse of riches to choake the Word of God, that it hath beene without fruit in him, Mat.13.22. Hee neuer deuised liberall things, Esay 32.8. nor to despise the gaine of deceits, Esay 32.8. Any proposition tending to

cost was euer displeasing to him, and like the young man in the Gospell, would he goe away heauily: as one grieued to part with his goods. As an *Ahab* hee neuer could see a *Nabothes* Vineyard lying commodiously for him, but he eagerly gaped after it. If he gaue to the poore, and to good vses, it was of necessitie not freely, 2 Cor. 9. 5. sparingly, and not bountifully, not cheerefully, and of a willing minde, pleading not to be so rich, as men tooke him to be, Pro. 13. 7.

Mat. 19.

When doth a man hate Couetousnes

And whereas this man saith, that he hath euer hated Couetousnesse, (as indeed he ought to haue done,) Pro. 28. 16. Surely if he had, then would he (my Lord) with *Dauid* (one that bestowed infinite

infinite treasures to holy vses) haue prayed against the Couetousnesse of his own heart, Psal. 119. 36. He would haue beene more liberall, more bountifull, more giuen to hospitality, and more readie to good workes, then he hath beene hitherto. He would be like *Cornelius* giuing much almes, Act. 10 2. My Lord I haue knowne him to watch opportunity, to get aduantages both of rich and poore: If *Master Liberality, Bounty, Hospitality, Good worke, Church*, or *Common-weale*, did euer imploy him, hee then would make gaine of them all to himselfe: Where hee found any good fellowes for his turne, as *Waste, Prodigalitie, Pride, Idle, Needy*, or *Simple*, as long as they had any

thing, he would speake kindely to them, offer to lend them vpon pawnes, or morgages, till hee had vndone them, which hee that hateth Couetousnesse would neuer haue done.

To be short (my Lord) all the witnesses produced already, with the iust complaint of poore *Pouerty*: proclaime his name to be *Couetousnesse*, yea, (as your Lordship hath well obserued) his owne speeches and practises, cry shame against him.

Would a man hating Couetousnesse commend the practise of Sir *worldlywise*, as he hath done?

The cruelty and basenes of Couetousnesse.

Would he commend, and entertaine in his seruice, *Cunning*, and *Catch*, *Aduantage*, and *Holdfast*, *Rackrent*, and *Ouerreach*,

Ouerreach, *Makemuch*, and *Pinchhard*, *Sparepurse*, and *Niggard*, *Hardfare*, & *Churle*, *Coldwelcome*, and *Wishrid*, *Scarcedrinke*, and *Farewell*, with a company of base Hangbies, such as these, *Slipthrift*, and *Poorewage*, *Lackemeanes*, and *Loyterer*, *Tag* and *Ragge*, with *Soliue*, and *Orbegone*. If Couetousnesse did not ouersway him, he would surely abandon all such contemptiblecompanions which are euer a disgrace to *Liberality*, *Bounty*, and *Hospitality*, such fellowes as these aforenamed, they scorne to haue abiding in their mansions.

I haue beene (my Lord) somewhat to long, I feare me, but I hope, I haue satisfied your Lordship and the Iury: and spoken, but that which is truth.

Master Signes (saith the Iudge) you & *Master Proofe*, haue performed the parts of honest men.

Sirra Sirra, thou that hast so impudently denied thy name, here before the face of thy country: being so clerely prooued against thee euery way, what canst thou yet alleadge for thy selfe, that now the sentence of death should not be pronounced against thee?

Good my Lord a Psalme of mercy.

What! canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine, to reape any benefit by thy Clergie?

Good my Lord, I pray your Lordship of mercy, good my Lord. Fellow

Fellow hold thy peace, and heare with patience thy iust deserued iudgement.

Couetousnesse, thou hast bene indited by the name of *Couetousnesse* of all the aforesaid Felonies, Couſenages, Oppreſſions, and Murthers, and for the ſame thou haſt beene arraigned; thou haſt pleaded not guilty, and haſt put thy ſelfe vpon thy triall and beene found guilty, hauing no more to ſay for thy ſelfe, this is the Law.

The ſentẽce againſt Couetouſneſſe.

Thou art to bee counted *Idolatrie* before God, and alſo the roote of all euill, and ſo damned a ſin as not to bee named amongſt Chriſtians, and that ſuch as by thee are made couetous are to bee abandoned of all good men, as of God they are abhorred, being

Epheſ. 5. 3.

1 Cor. 5.

ing worthy of eternall death; and haue no inheritance in the Kingdome of Christ and of God, but vpon them must come the wrath of God, as vpon the children of disobedience. Thou art therefore as a rotten member of the flesh to be mortified and cut off.

Psal. 103.

Rom. 1. 29. 32. Ephes. 5. 5. Col. 3. 5. 6.

Master Sheriffe, doe Execution which the *Vnder Sheriffe* seeth performed.

Goaler, set *Papistry* to the Barre.

Papistry hold vp thy hand.

Papistry indited.

Papistry, thou art heere indited by the name of *Papistry*, of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian begotten of Heresie, Iudaisme, Paganisme, hast by violent force and armes inuaded the territories of the Church of God,

God, and by *Spanish Inquisitions, bloudy Massacres, stabbing, poysoning*, and *killing of Kings, Gunne-powder plots, Treasons, Rebellions*, and other *hellish practices*, vsurped authority and thrusts vpon Gods people their humane traditions, inuentions, superstitions, wilworship, Heresies, Iewish Ceremonies, and Paganish Idolatry to the damnation of many Christian soules contrary to the peace of our Soueraigne Lord the King, his Crowne and Dignity, what sayest thou hereunto, art thou guilty or not guilty?

Not guilty my Lord.

By whom wilt thou bee tried?

By God and the Country. But (good my Lord) let mee haue another Iurie chosen, I doe

Papistries petition.

doe not except against the former Iurie, *Faith*, *Loue*, *Feare*, *Charity*, *Sincerity*, *Patience*, *Innocencie* and the rest, but (my Lord) though they be honest men, and haue well discharged themselues in their Virdict vpon other Prisoners; yet haue they not such Iudgement and Vnderstanding as others haue, to discerne of my case, & the truth of the Euidence which shall be brought against me.

Papistry, because neither thou nor any of thy *slanderous Fauorits* may say, that thou hast beene proceeded against rigorously and vniustly, without respect to the truth of the cause, I am content to call a new Iurie, if here we can haue so many as will make vp the number.

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Sheriffe, impannell a new *Iurie* of very substantiall men, the chiefest you can finde, and fittest to goe vpon this Prisoner now at the Bar.

My Lord, I supposed, that as hee would craue, so from your Lordships vprightnesse hee should obtaine this fauour, therefore haue I prepared a full Iury to this purpose.

It was done wisely of you (*Master Sheriffe*) let them bee called.

Cryer call in the *Iurie*.

A Iurie against Papistry.

1. Call *Common Principles*, Vous aues *Commõ Principles*.

2. Call *Apostles Creed*, Vous aues *The Creed*.

3. Call *Second Commandement*, *Second Commandement* come in. My

My Lord I cannot get in.
Whats the matter?
My Lord(saith the Cryer) the Papists keepe him out.
Command to let him in, Vous aues the *Second Commandement.*
4. Call *Pater noster* Vous aues *Pater noster.*
5. Call *Holy Scriptures*, Vous aues *Holy Scriptures.*
6. Call the *Apocrypha*, Vous aues *Apocrypha.*
7. Call *Councells*, Vous aues *Councells.*
8. Call *Antient Fathers* for the first 600. yeares after Christ, Vous aues *Antient Fathers.*
9. Call *Contradiction* amongst themselues, Vous aues *Contradiction.*
10. Call *Absurditie of Opinion*, Vous aues *Absurditie of Opinion.* 11. Call

11. Call *Consent* of their own Men, Vous aues *Consent*.

12. Call *Testimonie of Martyrs*, Vous aues *Testimonie of Martyrs*.

Counte, saith the Clerke.

Then the Cryer bids them answer to their names.

Common Principles, one; *Creed*, two; *Commandement*, three; *Pater noster*, foure, *Holy Scriptures*, fiue; *Apocrypha*, six; *Councells* seuen; *Fathers*, eight; *Contradiction*, nine; *Absurditie*, ten; *Consent* of their owne men, eleuen; *Testimonie of Martyrs*, twelue: Good men and true, stand together & heare your charge.

By these twelue meanes Papistry may be confuted.

My Lord, here are some more summoned by Master Sheriffes authoritie.

Who bee they Master Sheriffe?

Master

Master Law & his sons.

Master *Law* with his Sonnes, *Ciuill*, *Canon*, *Common*, and *Municipall*.

Well, let them attend the Court for the Kings seruice, for vse, if neede be.

Papistrie, if thou canst iustly except against any, I giue thee leaue to challenge any such of the Iury.

Holy Scriptures is by Papistrie chiefely excepted against.

Good my Lord, only one of the Iury I except against, which is *Holy Scriptures*, except it be our owne Translation.

For Papist may be confuted by their owne translation. See my booke of Rhemes against Rome.

Well, saith the Iudge, I am content it shall bee so, let it bee either *Montanus*, or the *Rhemist*, or the *Vulgar Edition*, we desire a iust proceeding with all the indifferencie that may be.

Then the Crier calleth aloud; If any man can giue Euidence,

Euidence, or can ſay any thing againſt the Priſoner at the Barre, let him come in, for hee ſtands vpon his deliuerance.

Here is my Lord a worthy Gentleman Maſter *Verity*.

Maſter *Verity*, come neere, what can you ſay cõcerning the Priſoner at the Barre?

Maſter Verities euidence againſt Papiſtrie.

My Lord, this I am able to iuſtifie. Firſt, that hee hath beene a *Falſe Teacher* from the beginning, fraught with error and hereſies, teaching as the falſe Teachers did, ſuch as be recorded in Scripture, if they were paralleld together, as the *Doctrine of Diuels*, 1 *Tim.*4.1,2. *Traditions and Commandements of men*, *Mat.* 15.2. *Mar.*7.8,9,13. *Col.*2.22. *Veniall ſinnes*, *Mat.*23.16.18. *Childrens neglect of Parents for*

Like falſe Teachers in Doctrine.

1. *Reader marke the doctrine of falſe Teachers of old, and Papiſts now.*

2.

3.

4.

for Churches profit, as they pretended, *Mat.*15.5. *Mar.*7. 11. *Superstitious observations*
6. in meats and holy daies, *Mat.* 15.11. *Col.*2.16.21. *Laying heavy burthens upon the people,*
7. *Luk.* 11.46. *Iustification by workes,* therewith troubling the Churches, *Gal.*2.18. & 3. 2. & 5.4.12. *Voluntary Religion and wilworshipp,* *Col.*2.18.
8. 23. *The worshipp of Angels,* *Col.*
9. 2.18. *Carnall libertie,* 2 *Pet.*2.
10. 19. *Rev.*2.15.20. And *Teaching for filthy Lucre, Tit.*2.11.
11. Thus are they, as were the False Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Heretiques, learned *Whitaker* in his Book *De Ecclesia,* in the first Question,

on, sheweth in many particulars.

Secondly, (my Lord) he hath vsed the very same *practises* which False Teachers haue vsed: he doth to make way for his Doctrine, Worship and Aduancement, euen as they did. [a] They played the Hypocrites in outward humilitie, in *long prayers* and formes of Deuotion, and so mislead silly women. [b] They graced their Doctrine with shew of *Fore-fathers*. [c] They *tooke away* the Key of *Knowledge*, and neither would enter into life, nor suffer others. [d] They told the people *old Wiues Fables*, and told lies in hypocrisie. [e] They vsed sleights and cunning craftinesse to deceiue. [f] They boasted of their *learning*, vsing prophane

Like false Teachers in practices

Practise of false Teachers.

[a] Col. 2. 2. 23. 2 Tim. 3. 5, 6. 2 Pet. 2. 3, 4.

[b] Mat 15. 2 & 7. 3. 1 Pet 1. 18

[c] Luk. 11 5.

[d] 2 Tim. 4. & 1 Tim. 4. 7

[e] Ephes. 4 14. 31

[f] 1 Tim. 4 20.

prophane & vaine babbling, and oppositions of Sciences as they termed it.[g] They pretended *Reuelations, Apostolicall Traditions*, and alleadged counterfet writings.[h] They had the *Prophetticall woman* and deceiuing Propheteſſes.[i] They had their *Miracle-workers*, Caſters out of Diuels, and Dreamers of dreames.[k] They would *ſlander* mens perſons, and the Doctrine of faithfull Teachers, and lay to their charge what they could not proue, ſpeaking of them contemptuouſly, and railing on them.[l] They boaſted to be the *true Church*, and that *by Succeſſion* they were of the Fathers.[m] They would vſe *faire* and ſoothing *words*, and teach with inticing words, and did ſtriue for excellencie of

[g] 2 Theſſ. 2.2. Act. 15.24

[h] Reu. 2.20 Nehe. 6.14

[i] Mat. 7. 23. Deut. 13. 1,2.

[k] Acts 17. 7. & 24.5. & 18.13. & 25.7. 2 Cor. 10. 10. Act. 24.5.

[l] Ioh. 8.39 Mat. 3.9. 2 Cor. 11. 13.22.

[m] Rom. 16 18.

of speech of mans wisedome to deceiue. [n] When they could not preuaile by faire meanes, then they would *suborne* false witnesses: they threatned, beat, *imprisoned*, *banished* and *slew* the faithfull Teachers and Christian Beleeuers. [o] They would *plot conspiracies* to the shedding of bloud, and the Priests must bee acquainted herewith before hand to encourage them hereto. [p] They would make open *insurrections*, and stir vp great personages to take part with them. And what rebellion, treasons, conspiracies, insurrections, & persecutions this *Papistrie* hath wrought, my Lord Bishop of *Chichester* hath openly discouered to the world in his Booke of Thanksgiuing for our deliue-

rance

1 Cor. 2. 1.
[n] Act. 4. 18 & 22. 1. & 6. 24 & 26. 10. 11, & 30. 50. & 22. Reu. 2.

[o] Act. 23. 14.

[p] Acts 13. 50.

Popish Traytors Priests and Iesuits.

Popish Traytors Laicks.

rance from all these Traitors, *Morton, Sands, Parsons, Campion, Ballard, Watson, Clarke, Garnet*, Priests and Iesuits: *Stuckly, Somervile, Throgmorton, Parry, Babbington* and his Company; *Lopus, Tyrone, Markam, Brooke*, with others; *Percey, Catsby*, and all the Gun-powder Plotters *Laicks*. And this (my Lord) is not what I could, but what I thought sufficient to testifie at this time, because I would not be tedious.

M. *Veritie*, by this you haue vttered, it is easie to see how this man hath followed, both the false Teachers in Doctrine, and the enemies of the Gospell in their practises. If there bee any moe witnesses, let them come foorth.

Yes my Lord, here is Sir *Christian Tie*. Sir

Sir *Christianitie*, what is it that you haue to say against this Prisoner at the Barre?

Sir Christianity his euidence against Papistrie.

My Lord, I was commanded to be here to day to giue euidence what I know against this man, and this I am willing to doe for the seruice of my Soueraigne. This it is (my Lord) which I haue to say, that this man with his Associates, hath in stead of Christian Religion, set vp a seruice of Iudaisme and Paganisme, which I am able to prooue in a multitude of particulars: but because I am loath to be tedious in my relation, I haue brought heere with me *Three Bookes*, that the Iury may iudge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to haue it so.

How Papists are like the Gentiles, See Mathias Hoe on Reu. 11. 2. from pag. 419. to 453.

What bookes Sir *Christianitie*?

3. Bookes 1. Three Conformities, 2. De Origine Papatus.

My Lord, one is that, that is called *The Three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morisin*, and dedicated to his late Maiesty: and the third is, our learned Countriman Doctor *Raynolds* his *Conference with Hart* neuer answered of any Papist to this day, who sheweth how the Popish seruice is like vnto the Iewish in very many particulars and wherein they bee more Heathenish, then Iewish.

3. Raynolds and Hart.

I am content to haue them read to spare your speech touching the Iewish seruice.

So hauing beene read, the Iudge yet wished Sir *Christianity* to declare openly how

how *Pagan-like* Papists bee, and as the Heathenish Idolaters in Israel and Iudah were, and onely out of the vndoubted testimoniesof Scripture, and the Apocrypha bookes, because those learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great breuitie as I may: that this Prisoner (if it be possible) may see how wickedly he hath dealt with mens soules to set vp in stead of Gods Seruice, an Idolatrous, and Pagan-like Worship.

Papists like Pagans in many things.

[a] These Pagans set forth *God like a man.* [b] The Idolatrous Israelites had a *Queene of Heauen*: [c] they had *Images* of gold and siluer, brasse, yron, wood, and stone, and some

[a] Rom 1. 22.
[b] Ier. 7. 18.
[c] Dan. 9. 4. Isa. 41. 7. & 44. 10. Ier. 10. 4. Baruch 6. 45.

Deut. 7. 5. & 12. 3. 2 King. 17. 41. 2 Chron. 33 7. 19. & 34 4. Iudg. 18. 18. Ezek. 22. 14. 15. 16. & 8. 10. Num. 33. 52.

of clay: some molten, some carued and grauen, some portrayed vpon walls, and other *Pictures*. Some were like men, *Dan.* 3. 1. 1 *Sam.* 5. 3, 4. and some like Wom̃, *Act.* 19. 27. 2 *Machab.* 1. 13. 1 *Sam.* 31. 10. some like Beasts, (like S. *George* and the Dragon) *Exod.* 34. *Wisd.* 11. 15. They *adorned* them with siluer and gold, *Ier.* 10. 4. and set Crownes vpon some of their heads, couering them with costly garments and of diuers colours, *Deut.* 7. 25. *Hab.* 2. 19. *Baruch* 6. 8. 9, 14 15, 29, 39, 50, 58. *Ezek.* 16. 18. *Wisd.* 13. 14. carrying a Scepter in the hand, or a dagger, or an axe, *Baruch* 6. 14, 15. They set them vp with great deuotion and solemnity, with *musick* and melodie, *Dan.* 3. 3. with *singing*, *dancing*, & other

adorned images.

Musick. Dancing.

delights,

delights, *Exodus* 32.5. They built *Temples* for these Images, *Ioel* 3.5.2. *Machab.* 1.13. 15. *Baruch* 6.18. which were the houses of their Gods, *Iudg.* 17.4. 1 *Samuel* 5.2. and called them Sanctuaries, *Isai.* 16.12. They had Chappels for them, *Amos* 7.12. Yea, they set them vpon tops of hills, 1 *King.* 14 23. 2 *King.* 17. 10. They had them in priuate houses, *Iudg.* 17.4.18. in chambers, *Ezek.* 8.12. and in secret places, *Deut.* 27.15. They had their pleasāt *Groues* planted, *Ier.* 17.2. 1 *King.* 14. 23. and there also had their Images, 1 *King.* 15.13. 2 *Chrō.* 15.16. 2 *King.* 17.10. They had their *standing Pillars* and *Images*, as the Papists their Crosses, *Deut.* 12.3. & 16.22. 2. *King.* 17.10. *Leu.* 26.1. these

Temples.

Chappels.

Images in euery place.

Groues.

Standing Pillars as Crosses be.

Ignorant allured to idolatrie.

Doted on Images.

Praied to them.

Kissed the.

Candles set vp before them.

Vowes.

Pilgrimage.

were in the head of *High-wayes* and *Streets* of Cities, *Ezek.*16.31. *Ier.*11.13. The multitude were alluted by the gorgeous decking of them, *Wisd.*14.20, & 15.5.6. Yea, they doted vpon them, *Ezek.* 8.10,11. They *worshipped* them, *bowed* vnto them, and *fell downe* before them, *Dan.*3. 2. *Isa.*44.17. *Ios.*23.16. They would lift vp their eyes vnto them, *Ezek.*33.25. *Pray* vnto them, 1 *King.*18.26. *Hab.*2.16. *Isa.*44.17. *Kisse* them, *Hos.*13. 2. 2 *King.*19.18. set vp *Candels* before them, *Baruch* 6.19. Make *vowes* to them, *Baruch* 6.35. and goe on *Pilgrimage* to some of them very farre, *Ier.*51.44. expecting some *miraculous cure* from the Image, *Baruch* 6,41. In entering into their Temples they sprinkled them-

themſelues with water, Altars they had of ſtone, *Iſa.* 65. 3. they vſed vaine repetitions in their prayers, *Mat.* 6.7. They *meaſured* their *Religion* and goodnes thereof *by plenty*, *Ier.* 44.7. They had their ſacrificing *Prieſts*, *Act.* 14.13. and they were *ſhauen* Prieſts, *Baruch* 6.31.32. Sometimes they were of the baſeſt of the people, 1 *King.* 12.31. whoſoeuer would, might for monie or for monie worth, make himſelfe a Prieſt, 1 *King.* 12. 31. 2 *Chron.* 13.9. And ſome ſerued for baſe wages, *Iudg.* 17. They had their Concubines, *Baruch* 6.11. *Hoſ.* 4.14. Some of them would *weare haire* cloaths and torment themſelues, 1 *King.* 18.26.28. *Zach.* 13.4. and of a Deuotion in a *Will-worſhip* macerate

Altars.

Set numbers of praiers.

Sacrificing Prieſts.

Shauen.

Prieſts Concubines.

Wearing of haire cloth.

Will-worſhip.

their bodies, punishing and not sparing their bodies, *Col.* 2.23. Their Teachers taught for hire, *Mich.* 3.11. 2 *Pet.* 2. 15,16. *Rom.* 2. *Tit.* 1.11. For gifts, they would promise life and peace, *Ezek.* 13.22. *Ier.* 23. 14,17. In their service they had variety of Musicke, *Dan.* 3. their set holy-dayes, *Exod.* 32. 2 *King.* 23. They had their holy women attending the Idol-service, *Ezek.* 8.14. working for them, 13. 18. 2 *King.* 23.7. and prophecying lyes, *Ezek.* 13.22. and were great worshippers of the Queene of heaven, *Ier.* 7. 18. & 44.19. They had also their severall gods for their severall Countries as Papists haue their Saints, 2 *King.* 17.29. & 18.34. They would pray to these and sweare by them, *Ier.* 5.7.

Taught for hire.

Variety of Musick.

Holie-daies

Nunnes or holy women

Seuerall protectors for Countries.

Sweare by them.

5.7.& 12.16. Ge.31.53. 1 King. 19.2. 2 King.17.35. Zeph.1.5. Some in Israel which fell to Heathenish Idolatry were like Church Papists; for they would worship Idols and yet goe to Gods house and heare his Prophets, *Ierem.*7.8,10. 2 *King.*17.41. *Ezek.*14.3,7.& 20.1.31.& 23.29. When Idolatry was cast out of the Church (as we haue done the Idolatry of Rome) the Idolaters would condemne it, as an ill act in them, and speake against the seruing of God aright, as Papists doe against vs, 2 *King.*18.22. They worshipped towards the *East*, *Ezek* 8.16. They were very *superstitious*, *Act.*19. They liued in very grosse *ignorance* of the truth, and in liberty of sinning, *Isa.*44.18,19.& 45.20.

Some like to our Church Papists.

They did speake against seruing of God after his Word.

Worshipped God to the East.

Superstitious.

Ignorant.

*Ephes.*4.18,19. *Wisd.*14.15,16, 17. They worshipped they knew not what, *Iob.*4.22. Their *Festiuals* after their Idol-seruice they spent in eating, drinking, singing, dancing, *Exod.*32.6. 18.19. They had their reuellings and meetings full of excesse ryot, 1 *Pet.*4.3 And would wonder at, and speake ill of such as would not be like them. They had *Brothel houses*, *Ezek* 16. 24. 2 *King.*23.7. 1 *King.*15.12 13. & 14.24 & 22.26. They had amongst them *Coniurers*, *Wizards*, *Charmers*, *Obseruers* of times, *Southsayers*, *Astrologers*, *Starrgazers*, and such like. To these the people resorted and consulted with, 2 *King.*21.6. 1 *Samuel* 5.2. 1 *Chron.*10.13. *Hest.*3.7. & 9. 24. *Deut.*18.14. *Isa.*19.3. & 47 12,

How they spent their holy-daies.

Reuellings.

Stewes.

Coniurers.
Exod.7.11
Isa 9.13.
Leu.19. 37.
Ier.27.9.
Dan.2.4.
Deut 18. 10. & 11. 14.
Isa.2.6.
Dan.2.2.
Isa 47.13.
Act.16.17 & 19 19.

12,13. *Hos.*4.12. *Ezek.*21.21. *Ier.*8.17. *Act.*8.10, They sacrificed to Nets, and burnt incense to Draggs, *Hab.*1.16. They beleeued that some of their *Images* were approued of their great God *from heauen*, *Act.*15.35. They were cruell and bloudily minded against all that were against their Idolatry, *Hos.*10.14. & 13.16. 2 *Kings*.21.15,16. *Iudg.* 6.30. 2 *Chron.*24.18,24. The Idolaters in Israel and Iudah brought in the Heathen, as Gods plague vpon them, to punish them for their Idolatry, 2 *Chron.*24.23. & 21.16.17 & 33.11. & 30.6.10.17. 2 *Kin.* 17.18. as the Papists haue brought the *Turkes* vpon the Christian world by their Imagerie and Idolatry, *Rem.*9. They were stupid and without

They were bloudily minded.

Papistrie the cause of Turkes preuailing.

Sottish in their Idolatrie and obstinate.

our vnderstanding in their Idol-making, and in setting them vp to worship them, *Isa.* 44.14,20. and so continued therein obstinate as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolatets and their practises.

Your euidence is so cleare (Sir *Christiannitie*) as hereby all may see, how Pagan-like Papists bee in their Imagerie, Priests and Temples. Is there any further euidence?

Master Atturney Generall, his euidence against Papistrie.

Then stands vp M. *Atturney Generall*, and did proue him to bee guilty of high Treason both against the person and the lawes of his Soueraigne.

Papists are guilty of Treason.

My Lord (saith he) this fellow vnder pretence of Religion (for all must be couered with his

his shadow) hath set vp another spirituall *Head* ouer the Church, besides Christ, (euen Antichrist his greatest enemy) as is sufficiently prooued. He hath set vp also *Mediators of intercession* besides Christ: also in his rebellious pride of heart hee hath exalted *mans Merit*, and made him a party Sauiour of himselfe, by satisfactory punishments either heere or in their feigned Purgatory. Thus is he a Rebell and an Abettor of Rebels against Christ.

They haue another Head.

Another Mediatour.

Againe, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many waies. 1. He maketh it *no perfect rule.* 2. Hee teacheth blasphemously that the *Originall is corrupt*, and so shaketh the faith of all such as rest

How Papists doe blasphemously abuse the Scripture eleuē waies
1.
2.

rest on the Scriptures. 3. Hee
3. hath added to them ment
writings called *Apochrypha*, to
make them *Canonicall*. 4. Hee
4. hath feigned a *traditionall*
word and equalleth the same
5. with the Scriptures. 5. He de-
barred for a long time the
translating of Gods Word in-
to a knowne tongue, to keepe
the people from the vnder-
6. standing thereof. 6. Being en-
forced at length to translate
it, hee hath of purpose done it
corruptly, and with many *vn-
couth* and *obscure* words, hath
hidden the truth still, to keepe
7. the people in blindnesse. 7. Yet
this their so corrupt and ob-
scure Translation is not ad-
mitted *indifferently to all*, but
to some, and to these vnder li-
cense, for which they pay mo-
8. ney. 8. These parties, though

they

they may read the Scriptures, yet must it be with the *Popes Spectacles*, & may not see farther than the false Teacher pleaseth, nor conceiue otherwise of the Sense than he suggesteth, though the Text bee neuer so cleare of it selfe.

9. They blasphemously publish, that the Scriptures are a *Nose of Wax*, *a dead Letter*, *sowterly Inke*, *dumbe Iudges*, & *a black Gospell*, *inkie Diuinity*, and may haue one sense one time, and another at another time, according to the Churches state & condition.

Cansanus in his Epist Log. Bohem

10. They set vp a *corrupt Latine Translatiō*, for as authenticall as the Originalls in the Hebrew & the Greeke.

11. And Lastly, they brought into the Church in stead of the holy Bible *a booke of Lyes* to bee read.

9.

10.

11.

read. Thus is this wicked wretch guilty of High-Treason against our Soueraigne.

Counterfeit Sacramẽts.

Besides that, hee hath counterfeited his Maieflies Broad Seale, inuenting *new Sacraments* neuer of Christs institution, and hath conspired & plotted the death of an innumerable multitude of his Maiesties Subiects in a most cruell and bloudie manner, my Lord, hee is no way longer to be endured: for we shall neuer be at Peace as long as hee may haue liberty to liue; for hee is a ranke Traitor to our King and State, an vndermi-ner of Religion and the true Church of Christ, & an enemie to our peace and welfare in the Common-Wealth.

Papistrie not to bee tollerated.

Gentlemen, (saith the Iudge) you of the Iurie haue heard Master

Master *Atturnies* witnes, also what both Master *Veritie* and Sir *Christianitie* haue spoken against him: now that you haue heard the euidence so fully, what say you touching the prisoner, is hee guilty or no?

Then the Foreman, in the name of al the rest, answereth; Guiltie my Lord.

Whereupon the Iudge turneth to the Prisoner, & saith; *Papistry*; thou hearest what grieuous iniquities, foule and filthy abominations, murthers & massacres haue bene layed to thy charge; thou hast heard the *Verdict* of these so learned and well approued Gentlemen, chosen without al partiality to go vpon thee. And they in their iudgement, vpon their consciences, haue found

found thee guilty. What cãst thou say for thy selfe that sentence of death should not be pronounced against thee.

Papistries appeale.

My Lord, the *Iurie* assuredly is corrupted by some meanes or other, else would they neuer haue found me guiltie: for our learned men haue cited many of these in my behalfe, and therefore I appeale from them to a *Generall Counsell*, for the *Triall* of their honestie in this *Verdict*.

Vpon this lewd surmise and brazen-faced accusation, all the *Iury* fell a murmuring, being much grieued to bee taxed of faithlesnes and periurie. The worshipfull gentlemen the *Iustices* and Master *Sheriffe* began to speake in their behalfe, but the *Iudge* standing vp, staid them and made

made answer for them.

Papistrie: to be briefe with thee, thou art shamelesly impudent to accuse these worthy gentlemen: for iustly proceeding according to the cleere Euidence to thy face. For thy learned men, they haue only cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring vnder their names, which indeed are proued to be counterfeits, abusing their vnaduised *Readers* in their vniust defence of thee. As for thy *Appeale* to a *General Counsell*, its but to set a good face vpon an ill cause; for thou knowest that we haue long desired a *Free Generall Counsell*, but not a gathering together; like the lewd *Conuenticle* of *Trent*. But

The answer to Papistries appeale.

But art thou not ashamed to conceit the bringing of these mens Verdict to the triall? We must by them be tried, & not they by vs. By what canst thou trie the *Principles* of *Religion*? wilt thou denie them? must *Fathers*, *Councels*, *Scriptures* and all be brought vnder our Iudgements? Thou haddest no cause to taxe the Iurie, if any had bin in fault, it should haue bene the witnesses: but canst thou taxe *Verity* of lying, or *Christianity* of false-hood? As for M. *Attorney*, his speech is no more then your owne words, writings and practise doe testifie.

Heare therefore thy Sentence, iustly deserued before God and men.

A picture of Papistrie.

Papistrie, thou hast bin indited by the name of *Papistry*, of all

all these former treasons, rebellions, conspiracies, gunpowder plots, murthers, massacres, falsehood, heresies, Iudaisme & Paganisme, and of that thy detestable Idolatry, & for the same, hast beene arraigned, thou hast pleaded not guilty, hast put thy selfe vpon thy trial, & being found guilty, hauing no more to say for thy selfe, this is the Law.

That thou the *Mysterie of Iniquity*, with the old *Serpēt*, called the *Diuel*, or *Sathans*, thy father, with thy lewd mother, that great *whore*, drunke with the blood of the Martyrs of Iesus, which sitteth vpō a scarlet-coloured Beast, as also with that false prophet the *son of Perdition*, thy guide & gouernour shall bee cast aliue where the Dragon is, into the *Lake*

Papistrie condemned to the pit of hell.
2 Thes. 2. 7. Reu. 12. 9 & 17. 3. & 20. 4. & 19. 20.

Rev.14. 10.11. *Lake of fire*, burning with brimſtone, there to be tormẽted with all thy marked ones in the preſẽce of the holy angels, & in the preſence of the Lambe, without reſt day and night, the ſmoake of which torment ſhall aſcend vp for euer & for euer, without mercy or hope of redemption.

The Court breaketh vp After this Sentence, there is made an *Oyes*, and ſo the *Court* breaketh vp; the *Iudge* ariſeth, the *Iuſtices* and *Gentlemen* attend him, the *Sheriffe* with the *Vnder-Sheriffe* and his ſeruants goe before with the ſounding of a Trumpet, and ſo do conduct him to his *Lodging*, and there doe leaue him with reſt and peace.

Laus Deo.

The Contents of this little Booke for ſpirituall vſe, beſides the literall delight in the Allegorie.

In the firſt Part.

1. THat which is moſt hurtfull to man is ſinne: ſet out vnder the name of a notorious Malefactor, *pag.* 3. *to* 9.

2. That God hath giuen to ſuch as bee his, heauenly graces to watch ouer their waies, and to find out their ſinnes, ſet out by Watchmen, *p.* 9. *to* 12.

3. That God hath giuen vs helpes, in his holy word to finde out and to know ſin to be ſin; ſet out

out vnder the name of an Hue and Crie, *p.*12 *to* 17.

4. *That some people are so wickedly bent to sin, that, to hide their owne sinfull courses, they become deadly Enemies to most excellent vertues: set out vnder the names of Master* Outside, *Master* Worldliwise, *and the rest, pag.*17. *to* 23.

5. *That sinne escapeth often vnder the name and cloake, or habit of vertue: set out vnder the shifts, which theeues vse to make, to escape their pursuers, pag.*23. *to* 25.

6. *That sin hath many to fauour it, and who chiefly they be: set out vnder seuerall names, pag.*25. *to* 33.

7. *That yet for all these shifts & these Fauourites, a godly mã will in obedience to Gods Cõmandement search it out: set*

foorth

forth vnder the Constables Warraht *from the Lord chiefe Iustice*, *p.* 33.

8. *That to search out sin is required Vnderstanding, set out by an officer, which hath authority to search*, *p.* 34.

9. *That not euery vnderstanding, but the vnderstanding illuminate by grace, is that which can finde out sin: set out by the* Deputy Constable, *the* Tythingman, *the* Petie Cõstable, *&* chiefe Cõstable, *p.* 34. *to* 40

10. *That where such vnderstanding is, there is a gracious reformation; set out by the* chiefe Constables family, *p.* 41. *to* 44.

11. *That this vnderstanding, to apprehend sin, needeth other graces to assist it: as his spirituall search: set out by the name of the* Constables men-seruants, his

his Neighbour, & his Neighbours children, p. 44. to 47.

12. That truly and vprightly to proceed in search of our sins, we must before hand remoue selfe-loue, & selfe conceit; set out by two busie companions, pag. 47. 48. 49.

13. That the place in the soule, where principally sin is to bee searched out is the heart; set out by a Common Inne, pag. 49. to 51.

14. That the fiue senses are so many inlets for sinne into the heart, & what kinds of sins enter in at euery seuerall sense; set out by the fiue doores, p. 51. to 54.

15. That sinnes possesse not the heart forthwith from the sense, but in a natural order, and by degrees; set out by the Hall, Parlour, Chamber, & Dining roome, pag. 54.

16. That

16. *That the passions of the heart are many, & what is their force and effects; set out vnder Mistris* Hearts Maids, *page* 55. *to* 59.

17. *That the will of man is miserably mislead, and made as a very slaue to the deceit of the heart, and passions thereof: set out by the name of* Will her master, *pag.* 59. 60. 61.

18. *That sins once entertained into the heart, doe there finde matter of nourishment, there to abide and rest: set out by an* Hostesse entertaining plentifully her Guests, *from a Table well furnished, diligent attendance, lodging roomes & beds, pag.* 61. *to* 69.

19. *That all ordered affections, & ouer swaying passions are accompanied with many euils: set out by* Guests lodged in seue-

rall heds, pag. 69. to 71.

20. That when the heart doth nourish up sinnes, there the sinners lies securely without repentance, through hardnesse of heart; set out by lodging in a bed securely after full dyet, p. 71.

21. That where the understanding is sanctified, there the heart is struck with Gods feare to shake off security: set out by the Constable attaching a Fellon, p. 71. 72.

22. That upon this feare of God a well informed judgement will fall to a true & serious examination, of all a mans wayes, whereby godly sorrow is wrought, to follow sin unto the death: set out by a Iustice of Peace, his office, his examining a fellon, binding some over to prosecute against him, and sending him

to

to prison, pag. 72. to 82.

23. That a regenerate man, borne anew, getteth at length masterie ouer his owne heart, & bringeth his body into subiection: set out by Master Newman the Gaoler, pag. 82.

24. That the new man is renewed in knowledge, holines, & righteousnesse; by the heauenly power whereof he is kept & preserued from all the euils of sin and wickednesse against either God or his neighbour: set out by the three vnder Gaolers, page 82. to 86.

25. That a godly man vseth all holy meanes to curbe sin, and to keepe in corruptions of nature, that they breake not foorth to the disgrace of Religion: set out by fettering of Prisoners, and carefully looking to the Prison house, pag. 86. to 91.

In the second part.

1. That there ought to bee a time of triall, and a iust condemning of sin in our selues: set out by an Assises, pag. 93.

2. That God hath set in euery man a Conscience to iudge of his own waies without all partialitie: set out by the Iudge of Assises, pag. 94. to 98.

3. That Conscience must bee well informed of all the particulars whereof it is to iudge, else it will not, nor cannot iudge aright: set out by the Iustices & others sitting in Commission with a Iudge, pag. 98. to 102.

4. That the holy Scriptures are the onely rule to proceede by against sin: set out by a grand Iurie, pa. 102. to 107.

5. That he which would pro-

ceed strictly against all & every sin; is known to be qualified with many vertues; set out by a Petie Iurie, page 107. to 113.

6. That as vices be, so vitious persons are opposite to vertues, & vertuous men: set out by the prisoners challenging the Iurie, pag. 113. to 117.

7. That there are a generation of men setting themselues wholly for the world, which are neither true louers of vertue, nor haters of vice, but such as either may haue vse of all for themselues: set out vnder a full Iurie of indifferent Gentlemen, pa. 117. to 118.

8. That there is in euery one an inbred corruption foule and euill: set out vnder the name of Old-man, pag. 119. to 125.

9. That the heart is desperately wicked, most deceitfull &

vaine; set out by the name of Mistris Heart *arraigned and condemned, pag.* 125. *to* 139.

10. *That the wil of mã is most rebelliously bent, against all due subiection: set out by* Wilfull Will *arraigned, p.* 139 *to* 160.

11. *That Couetousnes is a most cursed sin, the root of all euill euery where; set out by all the witnesses produced against it, pag.* 161. *to* 165.

12. *That Couetousnes is a deceitfull sin, hauing many pretences subtilly to couer it selfe; set out by the answers thereof at the arraignment, p.* 165. *to* 202.

13. *That Couetousnes is not honest thrift, as is cleare by proofe, and the euident signes of Couetousnesse set out by witnesses;* Master Proofe *and* Master Signes, *p.* 202. *to* 228.

14. *That Papistrie is Idola-*

trie,

trie, a patcherie of hereſie, Iudaiſme, and Paganiſme: ſet out in the arraignment thereof, page 228. to 231.

15. *That there are twelue waies to confute Papiſtrie; ſet out by the impanelled Iurie againſt it, pag. 231. to 234.*

16. *That Veritie it ſelfe, and true Chriſtianitie are againſt Poperie: ſet out by the two produced witneſſes, diſcouering the falſhood, impietie, cruelty, treaſonable practiſes, and the abominable idolatrie thereof, page 234. to 262.*

An anſwer to ſuch as cenſure this booke.

These things are the ſubſtance of all this booke couched within the allegoricall narration: which is no dreaming dotage, no fantaſticke toy, no ridiculous conception, no old wiues tale told;

some haue an humour to delight in finding of faults; some are so enuious that they cannot looke vpon any thing which is anothers, but they must needs disgrace it: Perhaps some kicking Iade in reading is galled, & therefore doth winsh. Some are so ridgedly graue, that forsooth, it is a misse to reade that, wherein they may haue occasion offered any way to laugh or smile when they may remember that euen *Abraham*, the gray headed, old aged, and graue father once laughed; as they themselues will also, whosoeuer they be, when the humour takes them.

No want of matter for religious vses.

If any dislike this little book for want of matter, let him be pleased to consider these one and fortie particular instructi-

ons

ons before set downe, with the naturall & moral Philosophie cõprehended therein, how also families may be well gouerned & also religiously; how loue may bee preserued among Neighbours, what euils are the disturbance thereof, and what bee the base conditions of the Nigards & pinching worldlings, contrary to such as be of a bountifull and liberall disposition.

Besides all these things let them bee pleased to attend to the scope of the Booke, where in two things are principally aimed at.

The scope of the booke.

1. To discouer to vs our miserable and wretched estate through corruptiõ of nature. For the laying open hereof, there is a liuely description of sin, with the power, nature, fruits,

1. *To know our selues by nature.*

fruites, & effects thereof, how it first came, how intertained, bred, and brought vp, by whom, and where, with the seuerall kinds of sin, and the differing conditions of sinfull men, opposing vertuous courses, and vnder what colour they so do, to their owne ruine at the length.

2. *How to be reformed*

2. To shew how a man may come to a holy reformation, and so happily recouer himselfe out of his naturall wretched estate. To worke this, here is deliuered how a mã is to search out sin, what necessary graces are required thereto, with the helpes how to discouer sin, and to know sins to be sins; what commonly be the lets & hinderances in the discouery and search of our sins; what to doe, hauing found

found out our sins, and how to become humbled thereby, & how to sit downe to iudge of our selues without all partialitie. Moreouer here is manifest, what gifts and graces are requisite to an holy life. Lastly, how we may know sin to be subdued, and in whom it is truly ouercome.

These things being the true scope and right vse of this Booke, and the matters therein contained so behoofefull and necessary to euery true Christian, I hope no sober minded man can, much lesse will find fault with it.

The manner is allegoricall.

If the manner, laying those things downe in a continued allegorie, bee the offence to some, I doe suppose they know, that *Nathan* did teach a *Dauid* by an allegorie: *Esay* 2 Sam 12. Cant. 5.

and

Ezech 17. 2. & 19.

and *Ezechiel* taught the Iewes so too, and that our Sauiour spake many parables to his hearers.

Obiection answered.

If any thinke it had bin fit for a younger wit, then for one growne old and gray headed; surely *Nathan*, *Esay*, and *Ezechiel* were not young, neither did those formes of speaking derogate any thing from their holy aged grauities. And it may be thus to allegorize vpon such a subiect matter from all these passages, in politicke gouernment, required some more experience, then some perhaps conceit, though the thing done to their hand may seeme now most easie.

But the fault, if a fault, perchaunce, is not simply imputed for making an allegorie: but in following it so

largely,

largely, and for inserting (as it were interlude-wise) some things, for the weightinesse of the matter therein conteined, not seeming graue inough as the parables of Christ, & his Prophets were. For sin and sinfull courses of men should be so deciphered, as the Readers might rather be moued to lament, then occasioned to laugh.

First for the largenesse, it is no more then the necessity of the intended discourse required, as the scope before mentioned may sufficiently witnesse. The parables of our Sauiour in Saint *Luke*, and of *Ezechiel*, were large, and they were prosecuted according to the nature of those things from whence they were taken, to lay open fully thereby what

Luke 15. & 16. Ezek 17. & 19.

what they intended, and this is but ſo, and no more.

I confeſſe the matter of this allegoricall diſcourſe to be ſuch (as may appeare by the manifold leſſons before layed downe, being the ſummarie Contents of the book) as ought to worke in euerie Chriſtian Reader ſorrow of heart in the deepe conſideration of his miſeries, till he bee recouered out of his wretched eſtate: and withall to cauſe a diligent endeauour in ſober ſadnes to better his condition of liuing Chriſtianlike before God; neither of which is preuented by the manner of handling, if all would do, as ſome haue done, firſt to reade it after the letter, and then attend piouſly to the ſpirituall ſence, they

would

would attaine to that, which in so penning it, I aimed at. I knew the natures of men in the world: I perswaded my selfe that the allegorie would draw many to reade, which might bee as a baite to catch them, perhaps, at vnawares and to mooue them to fall into a meditation at the length of the spirituall vse thereof: which I well hoped that others more religiously bent, would at the first discerne and make benefit of.

If two or three passages carrie not that grauity in shew, as some, perhaps, could wish they did: Let these consider therein those places the enforced nature of the allegory. Then how that else wherein all the rest of the booke the cariage of the matter is very

farre

farre from the nature of so odious and so base a comparison, if it be in the hand of a piously affected and wel minded Reader. Lastly, that euen those few passages are sharpe reproofes; and are no more an occasion to guiltie parties, with the conceits thereof to make themselues merry, then that great Prophet *Eliah* his mocking (in a matter none more weightie) was to the Priests of *Baal*, when yet, perhaps, some of the wiser sort, abhorring *Baal*, might smile secretly thereat.

There is a kinde of smiling and ioyfull laughter, for any thing I know, which may stand with sober grauitie, and with the best mans pietie, iustly occasioned from the right apprehension of things, else

had

had not *Abraham* fallen into it, not holy *Iob*, nor the righteous in seeing (which is strange) matter of feare. Wel, I haue clothed this booke as it is: It may bee some humor tooke me, as once it did old *Iacob*, who apparelled *Ioseph* differently from all the rest of his brethren in a partie coloured coat. It may also bee that I tooke (as *Iacob* did in his *Ioseph*) more delight in this Lad, then in twenty other of his brethren borne before him, or in a younger *Beniamin* brought forth soone after him.

Gen. 17. 17. Iob 29. 24 Psal. 52. 6.

When I thus did apparell him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come: and my

my expectation hath not failed; deceiued altogether I am not, as was *Iacob* in sending his *Ioseph* among his enuious brethren. For not onely hundreds, but some thousands haue welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though other too nice bee not so well pleased therewith.

But who can please all? or how can any one so write or speake, as to content euerie man? If any mistake me, and abuse him in their too carnall apprehension, without the truly intended spirituall vse, let them blame themselues, and neither me nor him: for the fault is their owne, which I wish them to amend?

You

You that like him, I pray you ſtill accept of him for whoſe ſake, to further your ſpirituall meditation, I haue ſent him out with theſe *Contents*, and more marginall notes.

His habite is nowhit altered which hee is conſtrained by me to weare, not onely on working daies, but euen vpon holy daies & Sondaies too, if he go abroad. A fitter garmẽt I haue not now for him: and if I ſhould ſend out the poore Lad naked; I know it would not pleaſe you.

This his coate, though not altered in the faſhion, yet is it made ſomewhat longer. For though from his firſt birth into the world it bee neere a yeare, yet he is growne a little bigger; but I thinke him

to

to become to his full stature: so hee will bee, but as a little pigmie to bee carried abroad in any mans poket.

I pray you now this fifth time accept him, and vse him, as I haue intended him for you, and you shall reape the fruite, though I forbid you not to be Christianly merry with him. So fare you well in all friendly well-wishes.

R. B.

May 28. 1617.

FINIS.